The Priest

Edited By Priests For Priests

ecember, 1956

rrente Calamo 979

ch Ado About Nothing 1009

e Changing Parish 1014

yer And The Priest 1018

e Priest-Workers f France 1022

e Our Mission Methods Outworn? 1030

y Don't We Speak Up? 1035

e Blessing Of Nightmares 1039

w Lenient Can You Be? 1042

le and Cult 1044

k Reviews 1048

respondence 1053

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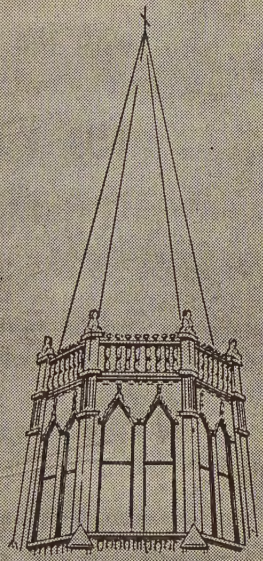

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Papal Honors

JOHN F. Moran and John J. Starr of Boston have been named Domestic Prelates of His Holiness.

Thomas J. Grady of Chicago, director of the National Shrine in Washington, D. C., has been named a Domestic Prelate of His Holiness.

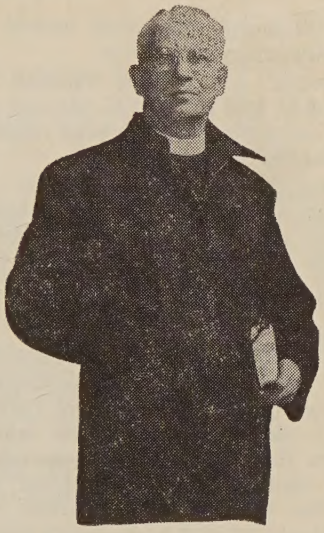
The following priests of Detroit have been named Domestic Prelates:

Breitenbeck, Joseph M.
Flynn, Francis J. B.
Gannas, Maximilian
Hermes, William L.
Jobs, Thomas A.
Maino, Hubert A.
Markey, Harold J.
McPhillips, Francis J.
Paddock, Eugene E.
Smalarz, Jerome S.

Charles J. Malloy and John A. Weier were appointed Papal Chamberlains.

Joseph P. Christopher of Washington, D. C., professor of Latin at the Catholic University, has been named a Domestic Prelate.

Msgr. Henry A. Carlin, V.G.,



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of Pittsburgh, has been named a Prothonotary Apostolic.

Daniel A. Lawless, Thomas J. Quigley, and Edward N. Soxman of the same diocese have been named Domestic Prelates.

Daniel A. Gearing, Ferris J. Guay, and John B. McDowell have been appointed Papal Chamberlains.

Sesquicentennial

A RECENT issue of the *Catholic Review* highlighted the Sesquicentennial of the Baltimore Cathedral. Here are some facts taken from the history of the venerable old mother-church, compiled by Father Cuyler of St. Charles.

Bishop Carroll blessed the stone which was placed in its foundations July 7, 1806. We are told that twenty seminarians and a number of priests preceded the Bishop in procession from the residence of old St. Peter's to the site of the rising Cathedral. We can guess that that was probably all the priests and seminarians available in that early day, though seminarians from St. Mary's have been intimately associated with it ever since.

The laying of the cornerstone proved to be but a faint beginning. The difficulties were enormous. Hammered stone of gray granite was chosen for the walls and had to be hauled eleven miles by ox cart from Ellicott City quarries. The War of 1812, presented another obstacle. By 1815, one of the trustees was instructed to have

THE PRIEST DECEMBER, 1956 VOL. 12, NO. 12

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (Iv. 16)

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the unfinished building "secured in the best possible way to preserve it from injury during the winter."

Two lotteries had been held to raise money, the second for $50,000 for which 12,500 tickets were offered for sale. These were sold both at home and abroad. On another occasion there was a public auction of the Cathedral pews which realized $40,000. Some notable gifts were also received: the main altar and its candelabra came from Marseilles priests who had been Archbishop Mareschal's pupils in the seminary of Aix-en-Province; in 1824, there came nine large oil paintings from Rome, the gift of Napoleon's uncle, Cardinal Fesch; the Bourbon Kings of France sent two huge canvases; another former pupil of the Archbishop presented bells cast in France which were installed in the South tower in 1831. Archbishop Bayley solemnly consecrated the Cathedral in 1876. We were interested to note that electricity arrived in 1895.

Of course there must have been several good scraps as the years rolled by in those days of rather frequent lay interference. When the site for the present Cathedral was chosen it settled an acrid disput between the Bishop and Baltimoreans which had arisen over the previous choice of a burial ground adjoining old St. Peter's.

In the meantime history has seen Baltimore grow from 30,000 to more that a million and its Catholic population from a few thousand to nearly a quarter of its citizens. But the aura of history still hangs over the old church as any priest who ever lived in Baltimore will attest.

IT IS CHRISTMAS TIME AGAIN

As we pause before the Manger, our thoughts go back over our thirty-five years of Catholic Fund-raising —

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We bow our heads in humble gratitude for the part we have been permitted in His magnificent tapestry of life.

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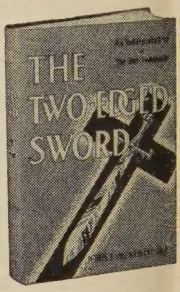

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New Publication Aborning

OF late we have become increasingly conscious of a little periodical published by the Lutherans, and one much like it by Unity. In format, they are about half the size of a digest, without advertising, and with a page of inspiration, reading or prayer marked for each day of the month, one day to a page. There is nothing polemic in these booklets. It is pure uplift. Unity's sells monthly at 15c an issue ("Daily Word"), and the Lutheran "Portals of Prayer," running through 52 days per issue, goes at 10c. Something of the same sort is supplied on a nonsectarian basis by "Guideposts."

To take care of what is an evident need, OUR SUNDAY VISITOR is preparing a similar periodical to be published monthly starting February. It will run to 64 pages, including 150 words daily from various spiritual classics — The Imitation, Devout Life, Maturin, Boylan, Marmion, Considine, etc. That will take up 31 pages. The remainder will provide a Missal covering Sundays and holydays of the month. Father Ginder is in charge of organizing and launching the project.

We will be glad to put your name on the list for a pre-publication sample, and as always we will count heavily on your goodwill and endorsements from the pulpit in due course. Further details will appear in OUR SUNDAY VISITOR through December. Tentative title is "My Daily Visitor," and prices will run as follows:

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tion with a prepublication rate of 8 months for $1.00. Bundle prices will be announced later.

Off The Cuff

WE had heard this story twice under different circumstances, and now that the irreproachable Douglas Woodruff has canonized it in the London Tablet, we know that its propriety must be beyond question. He says it originated in Rome, but he allows that the rest of the world must have its variants.

It seems that two young American Catholic boys encountered a little nun seated alone just outside a bar. Conversation began, and ended thus:

"Well, Sister, we're just going along to the bar for a drink. Can we bring you out anything? A Coke or something?"

"That's very kind of you. What are you going to drink? I don't care much for Coca-Cola."

"We're having a dry Martini."

"Well then so will I. But bring it to me in a cup and saucer, not a glass."

Boys to waiter: "Three dry Martinis — double. Put one in a teacup, please."

Waiter: "Golly, is that little nun STILL sitting out there?"

* * *

Father Eugene Boylan, the Trappist who was once an atomic physicist in Vienna and later a contributor to THE PRIEST, is now abbot of a community at Caldey in the British Isles. His abbey is

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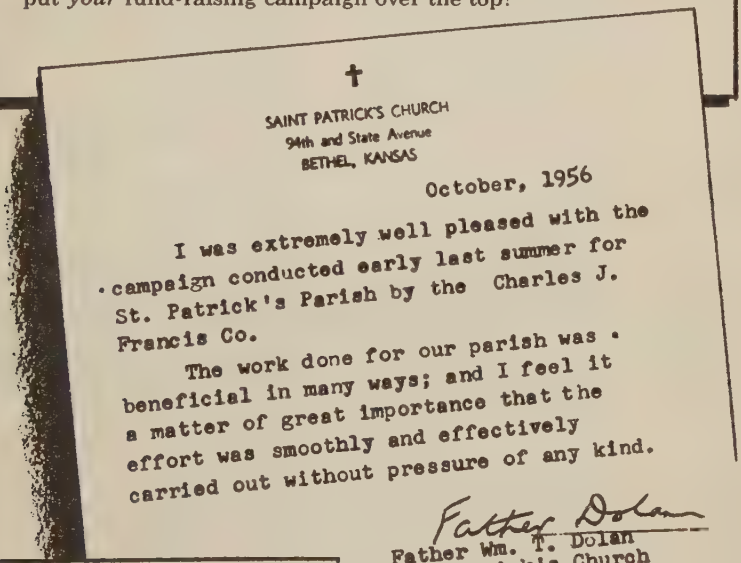

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starting to manufacture perfume as a means of support. Princess Margaret has been quoted as saying that she enjoyed his book *This Tremendous Lover* as one of the finest she had ever read. It is published by Newman in this country.

Father Eugene's brother, Stephen, is a Carthusian, vocational director of the settlement at Whitingham, Vermont.

A sister of the two brothers is a Trappistine nun in Ireland, and another sister is in the order of Maria Reparatrix.

* * *

May we suggest as a New Year's resolution this saying of Mary, Queen of Scots: "Lord, let us not forget to be kind."

* * *

Our cover shows an outdoor Mass of the type that has become common in Poland because of the widespread destruction of churches during the war. The priest is celebrating at a street altar built near his ruined church.

* * *

A note from Father Fred Julien, M.S., of St. Patrick's Church, Lufkin, Texas, says:

"This is the first and the last time that I beg from my fellow-priests. The little school we are trying to build here is the first in over 10,000 square miles. We are only ½ of one per cent Catholic. I am really in a tight spot. Could you spare one dollar?"

* * *

Arnold Lunn writes to the London Tablet, apropos of the late Cardinal Griffin, that the Cardinal "fully realized the dangers of 'the Maginot line mentality,' and the importance of maintaining contact

with our critics. He was a great believer in debates.

"When the late Dr. Coulton failed to find a Protestant publisher for our controversial correspondence, I went to see the Cardinal and asked him if he would have any objections to Burns and Oates publishing the book. He realized that for a house that are publishers to the Holy See to publish a book containing the worst that Coulton could say against the Church was an answer to a familiar Protestant line of attack, and he welcomed the suggestion with enthusiasm. At every point he backed me.

"I submitted my letters one by one to the Censor, and when my first letter was held up three weeks I appealed to the Cardinal. The Censor had meanwhile reported his misgivings about giving any kind of official recognition to a book one half of which would be devoted to violent attacks on the Church in general and various Popes in particular.

" 'I'll censor your first letter,' said the Cardinal, 'and now who would you like as a Censor for the rest of them?' I suggested that the Jesuits at Heythrop would be very helpful (as indeed they were). 'Good,' said the Cardinal, 'I'll ask them to take it on.'

"An even more surprising example of his attitude was in connection with an invitation which I received to preach in an Anglo-Catholic Church in Hampstead. The letter was so charming that I wanted to prove that I had done what

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I could to accept, and so I took the letter to the Cardinal. I assumed that he would not give permission; but to my surprise he said:

" 'If our friends provide us with a pulpit or a platform I don't see why we shouldn't occupy it. Of course, you must not be present during the service, but as long as *communicatio in sacris* can be avoided I think you should accept.' Which I accordingly did."

So Very Right, Monsignor!

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For although he's called "Monsignor,"
He is Junior Grade, or Senior;
And to call a "Right" a "Very"
Is a pitfall that the wary
Must avoid ere lasting friendships can be made.

Monsignori rated Junior
Are in rank the least bit punier
Than the mantelletta-muffled men of might.
And to make Monsignor merry,
If he's Junior, call him "Very."
But if he should sport a rochet,
Then you really have to watch it:
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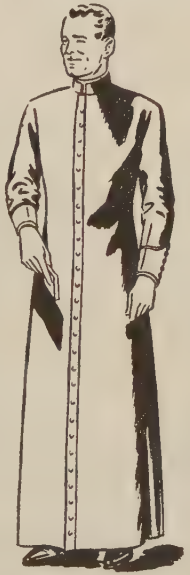

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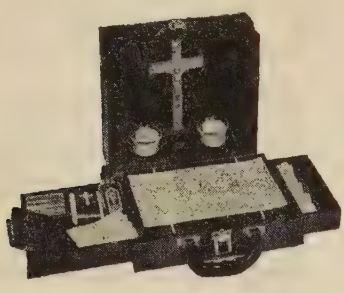

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As a class, they're elevated—
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But the office doesn't carry any plums.
Though they have no jurisdiction,
They have highly-polished diction;
And the times when Monsignori
Really have their hour of glory
Is when preaching at the planting of their chums.
— Contributed by a reader.

Another Crackpot

SEVERAL priests we know received copies of something called "The American Liberator and

N - O - W

before the end of the year

is the best time to give a copy of this booklet to every one of your parishioners . . .

GREETINGS FROM YOUR PASTOR

It's the best "pep talk"

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More, it concludes with an explanation of the manner in which contributions up to 30% of taxable income may be given to the parish church and be deducted from tax payment.

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OUR SUNDAY VISITOR, Huntington, Indiana

Health Advocate." Of course they spotted it immediately as a crackpot issue, but they were rather puzzled about an appeal it contained for Mass stipends. Certainly an unusual twist. You may also have had some of your people inquiring about it, so we append the following release from NCWC News Service:

The Michigan Catholic, newspaper of the Archdiocese of Detroit, set its readers straight for the second time in four years on a Father Clarence E. Duffy and his recently acquired companion, Dr. Leo Donnelly of Detroit.

Said the archdiocesan weekly, editorially: "A number of readers have asked us for information about a Father Clarence E. Duffy whose photo and writings appear in a recently circulated newspaper-type leaflet entitled: 'The American Liberator and Health Advocate.'

"This paper is published by Dr. Leo Donnelly whom the Wayne County Medical Society (of Michigan) expelled from its ranks more than 25 years ago. His publication contains a strange mixture of radical doctrines, mainly in the health, political and social fields.

"In one article the newspaper asks that Mass stipends be sent to Dr. Donnelly for transmission to Father Duffy, who is said to be 'traveling.'

"The Michigan Catholic recommends that Catholics do not send Mass stipends to Dr. Donnelly. Church legislation demands that the transferral of Mass stipends be accomplished with the most conscientious care, because of the grave obligation involved.

"It would strike us as highly imprudent," continues the editorial, "to have Mass offerings handled by Dr. Donnelly, who asserts in the same issue of his newspaper that he is an 'ordained minister,' that much of his writing is 'inspired' and that he is a believer in reincarnation.

"Father Duffy, although a validly ordained Catholic priest, is well known as a holder of unorthodox views. A native of Ireland, he has been in this country since 1939, and has a long history of un-Catholic, pro-communist political activity.

"The Michigan Catholic took occasion to set the record straight on Father Duffy in its issue of March 13, 1952. At that time he had come to public notice in Detroit by publishing an attack on the House of Representatives Un-American Activities Committee, which had held hearings in this city.

"We learned at that time that Father Duffy had been granted permission to say Mass in the Archdiocese of New York, but that permission had been withdrawn.

"In 1950, Father Duffy questioned the right of the New York church authorities to deprive him of his good standing as a priest. He published his side of the case in the February-March, 1950, issue of a vehemently anti-Catholic publication, The Protestant."

Father Duffy recently published his autobiography without ecclesiastical permission. Such authorization is required by Canon Law.

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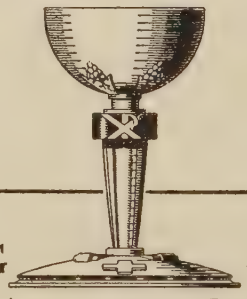
Converts By Mail

AMONG the many agencies now soliciting converts by mail is the Catholic Information Society of New York, for which we have an especially cordial feeling because they have published so many of this writer's pamphlets and because in fact, this writer prepared the instruction course they are using.

Father Bonaventure, the director, tells us that he knows of 824 people who are converts for sure—received and baptized, in other words. But, he says, "about half the people who take the Extension Course are Catholic; consequently, when you say you have enrolled over 11,000 people, 824 converts don't seem to average out very well. Naturally, a lot of the jokers who pick up our pamphlets with a free postage — card attached are motivated either by shallow curiosity or by the someting-for-nothing impulse Nor do we consider returned lapsees as converts. Further, a lot of those who begin the course switch to a local rectory after one or two lessons—probably because they find the correspondence angle too difficult or because the method is too slow. We ask them to spend a good six weeks on each lesson.

"So, rather than say we're in convert work, we say we're doing public relations — which, incidentally, attracts quite a few people to the Church.

"When the Catholic Digest gave us a blurb a few months ago, we received 107 applications for the



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course—all from non-Catholics who apparently read the Digest. I dare say that if we could afford to run an ad in The Reader's Digest, we would gather them in in droves. Out-and-out invitation is all that a lot of non-Catholics are looking for. The point is how to reach them.

"The course itself is going over big with the priests and centers. Today an order came in from St. John's, Newfoundland, for 120 sets. A local information center recently took 250 sets with a follow-up the other day of 15 sets. Another order came in today from West Virginia for 50 sets. We keep a record of the number of sets sold, and this year — as in each succeeding year — the number of sets sold increases. We're close to the 5,000 mark at this moment with two months still to go.

"We've put a couple of others in business lately. A pastor in Lansdowne, Pa., has started out with 40,000 pamphlets, attaching his own business-reply card. Also the Passionists in Union City with 10,000. Right now, we are running 112,000 with card attached for Msgr. Daly of Philadelphia, whose apostolate you wrote up last year in THE PRIEST.

"I only wish I had time to write you a full-dress article on our work. Anything that might inspire priests to reach out a bit farther would be fine. If everybody would do what he can according to his means and time, it ought to add up to thousands more converts than we're getting right now."

Way Back When

HERE is a digest of a column which, we understand, appears rather regularly in the *Cottonwood Chronicle* out here in the Wild West. Actually it is a paid ad inserted by Felix Martzen, an insurance agent, who is also a prominent Catholic and who is not ashamed to admit it even while seeking clients. Mr. Martzen tells a couple of interesting stories of the early days with both its bigotry and its strong faith.

When the gold rush to Alaska was on in 1896, and the Seattle hospital was short of Sisters for nursing, one day two Sisters came from St. Paul, by way of the Great Northern to Seattle, to help. From the train they took their belongings and walked to the hospital, a little short of funds for a cab. On the way they were accosted by a loud, foul-mouthed drunk. The next day this drunk got into trouble in Billie the Mug's saloon right across the street from the Salvation Army quarters near the Frye Hotel. He was mooching drinks and he pulled a knife. But the other guy was too fast for him and stabbed him low down in the belly. The bartender said, "Take him to the Sisters' hospital. He has no money, but they'll take care of him anyway." In about three days he was back and felt ashamed of himself and said "The Sister who took care of me was the one I insulted. She took care of me like a mother and never let on that she knew me. Now I am going to work to pay

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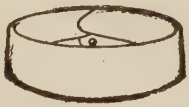

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that hospital. And even if the Pope takes this country over and runs it like that hospital, no one need worry about anything."

An ex-Catholic

Another story he tells in the same column likewise redounds to the credit of our quiet self-sacrificing Sisters. This was an instance that happened in the 16 to 1 mine bunk-house at Wallace, Idaho in the nineties. "We got our monthly check. Wages at that time for miners were $3.50 per ten-hour shift for day time — nine hours night shift. Board at the Company boarding house was $1.00 per day; another deduction from the pay check was $1.00 per month hospital fees for the Sisters' Hospital at Wallace. It seemed all that was agreeable to the miners in that bunk-house that night except for one surly-looking, fallen-away Catholic. He objected and called the Sisters at the hospital some very hard names. I don't know how he did it, but a Swede stood in front of this guy. He had a knife in his hand, and said: 'Another word like that and I'll carve your dirty heart out. I was in that hospital, all broken up, and those Sisters took care of me better than my own mother could.'"

It seems just as true then as now that education was the answer to most problems of bigotry (as well as good example, of course). Martzen once took the trouble to straighten out a ranking member of the local A P A who was trying to save America from the Pope He worked for this poor ignorant fellow for six months, all the while telling him patiently what he knew about

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confession, prayer, the laws of the Church, the infallibility of the Pope etc. In fact, the two of them became almost brothers. The upshot? At the next big APA meeting in the little Western town his boss took the floor, told the members that they were misled by lies and that he was fed up with the whole thing. As a matter of fact, he broke up the meeting as curses were heaped upon the Pope and all his works and pomps.

Those were the good old days, podner!

New Periodical Appears

THE first issue of *New Testament Abstracts,* a handy refference to current writings on the New Testament, will appear this month. This issue contains 200 abstracts of articles selected from 80 Biblical journals in seven languages. The *Abstracts,* published to answer the needs of seminary professors, college religion teachers, and students of the New Testament, will appear three times a year—Fall, Winter, and Spring. It is published by the theological students of Weston College, Weston, Mass., with assistance and under the direction of their professors. In addition several institutions have promised cooperation for future issues. Subscription: $3.00 per year.

Odds & Ends

THE London Universe comments on a recent cry to a popular

PICTURES & PRINTS

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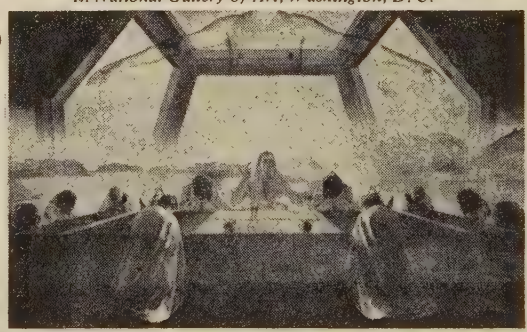
Salvador Dali



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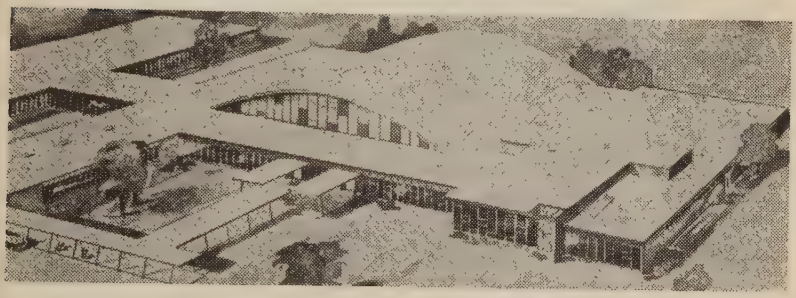
ANOTHER LAWSON ASSOCIATES SUCCESS

Dear Mr. Lawson:

I want to take this opportunity to thank you for the very fine way your men conducted the campaign for Regina High School. Their success in attaining the goal of $900,000 is all the more remarkable when you consider that none of the other fund raising groups whom we interviewed would venture to set a goal of more than $350,000 to $400,000. Our parish alone got $360,000."

Rev. Raymond J. Pacha
St. Patrick Church
Iowa City, Iowa



Above is an architect's rendering of a portion of the proposed new Central Catholic High School for the parishes of Iowa City . . . now to become a reality after a Lawson Associates campaign.

Lawson Associates had said $650,000 to $700,000 could be raised in this project among the parishes of St. Mary of the Assumption, St. Patrick, St. Wenceslaus and St. Thomas More.

We accepted a public objective of $900,000. More than $901,000 has been subscribed! This is more than 138 per cent of the minimum goal. The average gift was $421.

Father Pacha concluded his kind letter:

"The Directors of the campaign did a very good job of selling the campaign to the men working in the organization here, and built up the enthusiasm necessary to put the campaign across. When they left the people of the city were very happy with the results of the campaign and with the spirit they left among them.

"This campaign is the best thing that has happened in Iowa City for years, even for the spiritual good of the people. I am sure that the people are better Catholics, and their faith means more to them as a result of the campaign."

LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL ROCKVILLE CENTRE, N. Y.

AND ANOTHER!

Just one week before the conclusion of the Lawson Associates campaign described on the preceding page, this firm concluded most successfully another Central Catholic High School campaign, in Fort Madison, Iowa. Below is an architect's conception of this project which will soon become a reality for the Catholics of Sacred Heart, St. Mary and St. Joseph parishes, because of another Lawson Associates success.

Here in Fort Madison we told the Reverend Pastors that our analysis of the situation indicated that a campaign planned and directed by Lawson Associates could obtain between $450,000 and $475,000. Because of the total financial need, we accepted a public objective of $500,000.

More than $590,000 now has been subscribed! This is 131 per cent of our minimum objective, and represents an average gift in excess of $400.

From the three parishes of Fort Madison, a volunteer committee of 531 men was organized (there were nearly 900 in Iowa City) to carry the appeal to all parishioners. As in all Lawson Associates campaigns, these men first made their own gifts, thus setting a sacrificial standard of giving, before they asked others to participate.

This high level of giving, the huge volunteer committee of laymen working in a mass example of Catholic Action, the enthusiasm and renewed spiritual vigor of the people — all these are trademarks of Lawson Associates campaigns.

These are some of the reasons for the full-page articles about Lawson Associates' work for the Church in L'Osservatore Romano and in two other Vatican City newspapers. They are some of the reasons it will pay you to consult with Lawson Associates about fund problems in your parish.

LAWSON ASSOCIATES inc.

FUND RAISING COUNSEL — ROCKVILLE CENTRE, N. Y.

paper by a gentleman who happened to trip over a dog and stunned himself. "A large crowd gathered round the dog."

Although England doubtless has no more than we of those who spell "god" backward, it is perhaps not insignificant that over there it is the Royal Society for the Prevention of Cruelty to Animals, but only the National Society for the Prevention of Cruelty to Children.

* * *

Commenting on democracy within the Church, the same paper recalls the reply of the great Bishop of Lincoln, Robert Grossteste, scholar, scientist, and statesman, when his brother begged him to make him "a great man":

"Brother, if your plough is broken I will pay for the mending of it, and if an ox is dead I will pay for another; but a ploughman I found you, and a ploughman I will leave you."

* * *

One of our more perceptive readers, on finishing the letter "Are You A Cusan?" in our September issue, found a ring of familiarity about the secretary's address: 100 E. 50th Street, Apt. 39-A, New York 22. It is a Tower Apartment in the Waldorf-Astoria. Zeal in high places!

* * *

According to the late Kees van Hoek, when Pope Pius XII answers the telephone, he picks up the receiver and says "Ici Pacelli!"

* * *

Speaking of telephones, the old pastor of this place was finally persuaded to have one installed. That must have been 30 years ago.

Continued on page 1052

ORGAN BUILDING PIONEERS

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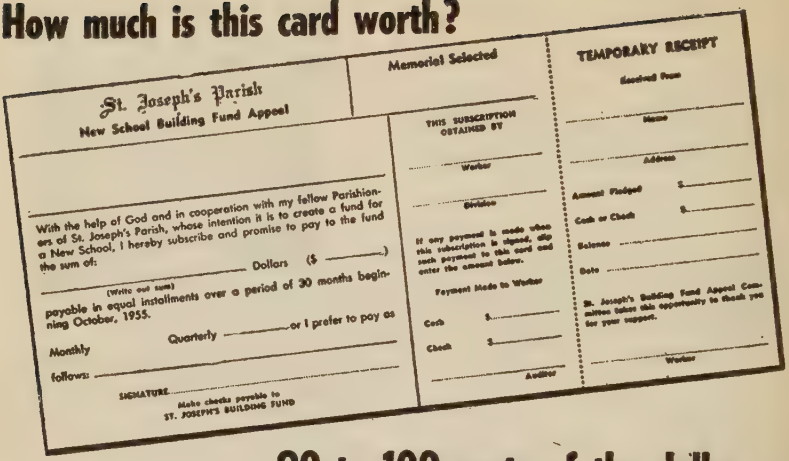
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CATHOLIC FUND RAISING CONSULTANTS

The Priest

THE PRIEST DECEMBER, 1956 VOL. 12, NO. 12

Editorial Comment

Much Ado About Nothing

ONE would have to have a far wider knowledge of the history of literature than the present writer possesses to cite a phenomenon comparable to the reception accorded *The Outsider* by Colin Wilson (Houghton Mifflin, $4.00).

The hullaballoo began in Wilson's native England. A well-known critic, Cyril Connolly, in the *Sunday Times* wrote of it as "this extraordinary book" and said of the author "he has read prodigiously and digested what he has read and he loves what is best . . . He has a quick, dry intelligence." The reviewer in the *Observer* called the book "an exhaustive and luminously intelligent study . . . of a kind which is too rare in England." Elizabeth Bowen, Edith Sitwell, V. S. Pritchett, all climbed on the bandwagon. The *Times Literary Supplement* seems to have furnished the only noticeable dissent. In this country Harvey Breit in the *New York Times* correctly calls Wilson "the newest prodigy on the English literary scene," but, to our mind, is guilty of a very questionable statement in calling it "a mature study, filled with assimilated erudition."

We found it ourselves a sprawling, incoherent and ill conceived book which consists of some three hundred pages of aimless wanderings and trespassings in the field of philosophy and theology—some of it polysyllabic nonsense.

It was *Time* and *Life* which originally aroused our interest with long eulogistic articles hailing a new genius most pertinent to our decadent and desiccated age. But we can hardly blame the Luce publications for their enthusiasm, even though we cannot explain it, in view of the widespread adulation which centers around the young author. Taking the tide at its flood, Wilson now has a first novel ready for publication, plans for a second, and is at work on a sequel to *The Outsider*. This will announce "the

need for a new religion if our civilization is to be saved, the need for a departure as completely new as Christ's break with Talmudic tradition." Evidently a new prophet has arisen.

Sue For Libel?

Bad as we found all this to be, it was much more disconcerting to come on an article in *Books on Trial* which was quite as enthusiastic but equally vague when it came down to what the book itself was about. Permit us one quotation: "Not since the appearance of *The Mind and Heart of Love,* ten years ago, have I come across (this ability). In a word, it is intuition—but it is intuition of an order more common to the novelist or poet than the philosopher or theologian." In *our* word, it is "intuition" also, which in this context should be defined as unsubstantiated affirmation and negation. Wilson has the intuitive powers of the person who "just loves" Mozart or Shakespeare or "just hates" race prejudice or fascism. There is no appeal from this kind of intuition to logic or science or history, or anything else. As for the comparison of *The Outsider* to the profound treatise of Father D'Arcy, a friend of ours remarked, somewhat seriously, that Father D'Arcy ought to sue for libel.

In partial substantiation of the validity of these possibly rude remarks, read for yourselves what Colin Wilson says pontifically on the subject of religion. This is a fair sample of the ambiguity of the style and the basic confusion in the author's mind. It is not that one could not make sense of the passage if he had the patience and the time and offered the necessary distinctions; it is rather that the work itself consistently lacks precision:

> "We have, as it were, run over the area of human life, and re-chalked the demarcation lines of religion. We have not mentioned a great many conceptions which many sincerely religious people take to be absolutely essential to religion—God and heaven and hell among them—and what we have constructed can be called the bare necessities of religion, the absolute, essential framework. This, I believe, is the framework of religion as it first existed for the human race. Continual intellectual rigour is necessary to stop these lines from getting vague. Our criterion has been this: that any 'truth' of religion shall be determinable *subjectively.* When we normally speak of the truth of an idea, we mean its correspondence with some outside fact. 'Truth is subjectivity,' Kierkegaard said. That is the Existentialist concept. 'The dog is blue.' Is that, could it be, a religious truth? No;

even if it is objectively true that the dog is blue, it is an objective truth; therefore it could not be religious truth. 'There is a spirit world where we all go when we die.' That may be true, in the same sense that the dog is blue; but in that case it is a truth about the external world, and not therefore a religious truth. Religious truth cannot exist apart from intellectual rigour, apart from the individual effort to realize it."

Nor is this passage taken out of context; the trouble is that the context is the same type of thing which this passage represents. What precisely is lacking in a turgid ill-digested mass is what the author calls "intellectual rigour" quite apart from the individual effort to "realize"—which can come only after, not before, apprehension. This is perhaps the reason for the complete failure on the author's part to appreciate what the painstaking and persistent Socrates tried to do: to arrive at concepts first as the only foundation upon which he could build a sound and lofty moral structure of realization. Wilson writes, "The Socratic conception of history . . . is that civilization advances in proportion as its thinkers are interested in abstractions, in knowledge for its own sake." But nothing could be further from the historical fact. Further, Wilson's bias is derived beyond question and almost verbatim from Nietzsche who wished to reaffirm prephilosophical outlooks and attitudes. Hence his hatred of Socrates.

Obviously Derivative

If this particular opinion appears so obviously derivative to one who has a smattering of history of philosophy, suspicions arise about the rest of the book. Far from finding that it is filled with "assimilated erudition" most readers will suspect that lack of assimilation is its chief failure.

What seems to have taken place is this: Wilson has read widely but somewhat indiscriminantly and without insight. He has slurred over differences and distinctions, glided past difficulties, and failed to see implications—reading, reading, reading. The process appears to have been compulsive. In any case, the result is acute mental indigestion. The book may well drive competent critics crazy in their special fields. The cavalier attitude is exasperating, and many of the judgments arbitrary. Pickles and peppers and peaches are all one to Wilson's taste buds.

Thus it is that the frequent comparisons he is fond of setting up do not, as comparisons should, illuminate some point; too often they are without meaning. They manifest an ignorance of both terms. We find, in a typical passage, that Camus is like Kafka who reminds Wilson of Hemingway; that the Joyce of *Portrait of the Artist*

as a Young Man "echoes the rhythm of *Marius The Epicurean.*" (Alas, poor Pater, I knew him well!) He blithely identifies H. G. Wells and David Hume: "Wells goes further in rejection (than Barbusse); his conclusions have been pushed to nihilism; his approach is, like Hume's, rationalist." Let the term rationalist go, even though Hume thought his empiricism was the answer to Cartesian rationalism; this is still to be unaware of the contribution Hume had made to an earlier and cruder utilitarianism, and to ignore his concern with the demands of social living and the play of sympathy and sentiment.

One thinks of something Chesterton wrote against just such a facile dead leveling. Regrettably, we cannot recall it verbatim, but the gist of his parody was something like this: A and B are very similar, especially B. Wilson is a modern Procrustes who makes all his victims come out even. He simply stretches to the desired point or lops off embarrassing excesses.

A central difficulty, too, in a book called *The Outsider,* is that we struggle uncertainly to get a distinct notion even of what an "outsider" is. We never know whether we are for or against, wholly or in part, or neutral; whether the position is good, bad, or indifferent. In one place he defines as follows: "The Outsider is a man who cannot live in the comfortable, insulated world of the bourgeoisie, accepting what he sees and touches as reality. He sees too deep and too much, and what he sees is essentially *chaos* . . . The Outsider is a man who is awakened to chaos . . . the only man who knows he is sick in a civilization that doesn't know it is sick." (We did see the chaos.) Nor could we make much more of another definition: "The Outsider's problem *is* the problem of freedom . . . A man becomes an Outsider when he begins to chafe under the recognition that he is not free . . . The Outsider wants to be free, he doesn't want to become a healthy-m i n d e d, once-born person because he declares such a person is not free . . . And what characterizes the 'bondage' of the once-born? Unreality, the Outsider replies." Make of this whatever you can. We are told that the Outsider is basically religious, but we have seen earlier how Wilson writes about religion. In another passage he can say that "Religious categories . . . are such simple ideas as 'Original Sin', 'salvation', 'damnation'." Such diverse characters as Augustine, Thomas, Luther and Calvin, did not find these categories particularly "simple"!

Literary Name-Dropping

In still another passage he writes, apparently with complete gravity, "We are assuming that a man becomes an Out-

sider when he becomes alive to certain questions which we have called, for convenience, 'the Outsider's problems'." Then in the rest of the chapter we are plunged again into his maelstrom of frantic scribbling. He lumps together as so many examples, Schiller, Novalis, Fichte, Lessing, Holderlin, Thomas Mann, R. M. Rilke, and Hermann Hesse. This is a kind of literary name-dropping. Why discriminate against Johann Gottfried von Herder or Walther von Tschirnhausen? Those are fine formidable names also. It is hard to avoid the feeling that one is the victim of a hoax. Nor is one any further assured at his casual use of the German title of Schopenhauer's prime work, *Welt als Wille und Vorstellung.* If he wants to be pedantic, the title is *Die Welt,* etc. It has been available in English since 1886. The technique may possibly dazzle the innocent but it is hardly calculated to inspire confidence. In a word, this reviewer felt that he was reading the term paper of a somewhat affected sophomore. One may or may not be indulgent towards the adolescent; he would certainly be amazed to find his essay hailed by a hungry world.

At this stage we are a bit uncomfortable; we feel that we owe our patient readers an apology for having pulled them through this sticky stuff—if indeed they are still with us. One might well ask of what concern is all this to THE PRIEST? We are not, as such, interested in our pages in literary criticism. Nor is it of any concern to us what inanities anyone may put down in black and white. Still we are concerned with philosophy and theology and apologetics. Above all, we would not have any Catholic lean upon this slender reed, *The Outsider,* as upon a support to his Faith. So far as possible we are endeavoring merely to ward off any senseless adulation of Wilson and his work; and there does seem to be danger of this.

We would not have any Catholic layman incur what St. Thomas calls the "sneers of the unbelieving," the "irrisio infidelium," by falling for this farrago. We would not have unbelievers think, "lest they be confirmed in their error," that we are Catholics or Christians "for such flimsy reasons" as Wilson adduces. One has to be as careful in choosing his friends as in identifying his enemies. The history of the Church should have taught us this much.—G. J. Gustafson, S.S.

In 614 A.D. invading Persians spared the Church of the Nativity in Bethlehem because of the Wise Men pictured on it in Persian dress.—**John Sinnott Martin.**

The Changing Parish

Joyce Finnigan, O.F.M. *A great opportunity*

WHAT do you do when your parishioners begin to move out and colored non-Catholics start moving in? Recently, I was speaking to a priest in a neighboring parish in Kansas City. Within the past two years, about one hundred colored families have moved into his parish. Of these, only one family has registered at the rectory as being Catholic. Meanwhile, the priest estimated that about forty white Catholic families have moved out of the parish. Essentially, the problem of this priest, that of the transition parish, is duplicated in many places in our country.

The Midwest Conference of the Clergy on Negro Welfare met recently in St. Louis. This group is composed largely of Catholic priests serving in parishes which are mostly colored. At its recent meeting, the Midwest Conference came through with some important observations on the transition or changing parish.

Briefly, the changing or transition parish is one in which the previous white population is rapidly being replaced by a colored population. Negro families move into neighborhoods which previously have supported large Catholic parishes. White families, including Catholic ones, begin a movement to other sections, usually more suburban. School enrollment begins to drop. Empty pews become common at Masses once jam-packed. "What's to do about it?" the worried pastor queries.

For the pastor of a changing parish, there are three possible procedures that can be followed. In papers read at the Midwest Conference in St. Louis, these procedures were labeled as 1) the policy of survival, 2) the policy of mere justice, and 3) the missionary attitude.

The policy of "survival," which has unfortunately been followed in some instances and is still being followed, seems to stem from the conviction that, once a parish is peopled with colored people, it is doomed. Negroes are received into the parish with reservations. Obstacles are placed in the way of their enrolling their children in the parochial school. The barriers are usually let down only when most of the white families have deserted the neighborhood and have withdrawn their children from the parish school.

"Mere Justice"

A second approach to this very real problem has been what is called the policy of "mere justice." In parishes in which this policy prevails, the

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Father Joyce writes from Kansas City, Missouri.

clergy recognizes the fact that change is inevitable when a goodly number of Negroes move into a parish. They are willing and ready to take care of the Catholic Negroes. But little or nothing is done to convert the non-Catholic Negroes who are replacing previous white parishioners.

A third attitude or approach is the missionary one. Without any intended melodrama, the spring session of the Midwest Conference employed the expression, "missionary approach," and recommended this attitude or approach to priests in changing parishes.

What does this so-called "missionary approach" mean? Basically, it contains two elements: first, a team-attack on the problem by the clergy of the parish, and, secondly, an aggressive convert program.

In his "Revolution in a City Parish," the Abbe Michonneau described the means used to revive a sagging city parish in Paris. The "missionary approach" of the Midwestern Clergy Conference might best be described as a practical application of Michonneau's methods to a transitional parish.

The first important element in the "missionary" approach is the "team-attack" by the clergy of the parish. It was pointed out at St. Louis that, in the average city parish, there is a good deal of "division of labor" among the priests of the parish. It is feasible and even practical to parcel out to the individual priests different societies, convert instructions, census work, and parts of an athletic program. In an ordinary parish, especially a larger parish, this attack or approach is quite efficient. Such a system, however, will not rejuvenate a changing parish.

Recruiting large numbers of converts, conducting frequent instruction classes, and following up efficiently the converts to see that they persevere, requires a united action among all of the priests of a parish.

The Convert Class

A successful convert class demands concerted effort on the part of the priests of the parish. Every priest should have a hand in planning the series of instructions and giving the instructions. Every priest should interview his share of prospective converts. Every priest in the house feels a personal interest in the newly baptized converts and helps them in finding new friends in the parish.

A second element in this approach is the development of an aggressive and efficient convert program. A "sine qua non" in such a program is a religious instruction class. A surprising number of transitional parishes operate for years without convert classes or group instruction classes. Un-

doubtedly, a lot can be said regarding the superiority of individual instruction over mass instruction for prospective converts. Even where group instruction is employed, it does not do away with individual instruction and quizzing. But simple mathematics are against any large-scale induction of converts by individual instruction. Two instructions a week for ten converts means twenty hours of work added to an already busy week. Group instructions would consume a total of four hours even if they were repeated twice on each day.

A second important part of an aggressive convert program would be the use of the parish school as a means of making converts. In most localities, Catholic schools and especially our teaching Sisterhoods are held in high esteem by Negroes. Allowing the school enrollment in a changing parish to dwindle gradually is a mistake.

Just how to assimilate colored non-Catholics into the enrollment is a decision that may depend on the locality. In many northern cities, such as Kansas City and Chicago, colored parents will agree to attend a series of instructions on the Catholic faith and to attend Mass each Sunday so long as their children are in the Catholic school. In this case, if the children accepted are prudently screened, a good number of converts may be obtained from among both the students and the parents. Other pastors may prefer to concentrate on the children and to accept only a high class of children without exacting such promises from the parents. A calamitous mistake is that of accepting problem children from public schools in the hope of reforming and converting them in an ordinary parochial school.

Apostolic Lay-Workers

The third big help in such a program is the formation of an apostolic group of lay-workers to canvass the parish to welcome new parishioners and to invite prospects to the instruction classes. The Apostolate of Good Will of the Confraternity of Christian Doctrine is ideal for this purpose when well organized.

A fourth important part of an efficient and aggressive convert program would be the continued life of parish organizations. Colored Protestant congregations have traditionally been centers of social activity. Oftentimes, this social activity was a substitute for other diversions which the Negro was denied because of segregation. In many parishes, colored converts with a Protestant background will become enthusiastic and valuable members of one or more parish organizations if they are given a modicum of encouragement.

How will such a program work out in an individual parish? Results, undoubtedly, will vary in degrees of success. The possibilities in some changing parishes are almost fabulous. Our constantly-improving statistics in regard to converts are encouraging. We can sin by an excess of optimism, though, in interpreting them. Priests already engaged in colored work feel that this much is certain: the Negro field is one of our better fields of convert-work.

Transition parishes have some advantages which the old "colored mission" does not have at present. The transition parish is in line with the hopes of colored leaders in their fight against segregation. The better-class Negro looks hopefully to the Catholic Church in his pursuit of inter-racial justice. On the other hand, the transition pastor actually has less to lose than he may imagine and has much to gain. The fields are white for an abundant colored harvest in the transition parishes of our country.

Priests And St. Joseph

As with Mary, self abasement was St. Joseph's grandest grace. He was conscious to himself that he was the shadow of the Eternal Father, and this knowledge overwhelmed him. With the deepest reverence he hid himself in the constant thought of the dignity of his office, in the profoundest self abjection. Commanding makes deep men more humble than obeying. St. Joseph's humility was fed all through his life by having to command Jesus, by being the superior of his God. The priest, who has the most reason to deplore the poverty of his attainments in humility, is humble at least when he comes to consecrate at Mass. For years Joseph lived in the awful sanctity of what to the priest is but a moment. The little house of Nazareth was as the outspread square of the white corporal. All the words he spoke were almost words of consecration.

He was a priest of the Infant Jesus, neither to sacrifice Him nor to offer Him, but only to guard Him, to handle Him with reverence, and to worship Him. Like a deacon he might bear the Precious Blood, but not consecrate it. St. Joseph was the priestly sacristan to whose custody the tabernacle was committed. This was more his office than saying Mass. All this was in keeping with his reserve.—**Father Faber.**

Prayer And The Priest

Frank J. Sullivan

How often do you pray?

PRAY always, Saint Paul tells us. And, of course, each of us knows that what he means is not formal prayer as such, but we understand — as did Saint Benedict — that "to work *is* to pray." In short, then, our work can be — and, certainly, ought to be — a way of praying.

The simplest way of accomplishing this — of fulfilling Saint Paul's advice — is the Morning Offering.

Now, Father, watch out, because here comes the blockbuster: What about you? How often does *your* day begin with the Holy Sacrifice of the Mass? Or, in other words, how many times do you — well, to put it politely, forget to say your prayers?

Morning prayers and evening prayers are what I am talking about. Grace before meals is something we rarely neglect, though — sometimes — because we get to talking things over, we do forget grace after meals and adjourn to the parlor to continue our discussion.

Perhaps I am different from the rest of you; but to be perfectly honest — with you and with myself — I have to admit I find myself occasionally slipping up in this particular. Worse, I alibi to myself by saying that, after all, I say the Office. Fine, but — after all — this is something I *have* to say. It is an obligation I *must* fulfill.

True, I can get to heaven by accomplishing the minimum; but didn't Our Lord say something about there being *many* mansions in His Father's house? Ought we, who preach heroic sanctity to others, be satisfied with the bare minimum? Shouldn't we, rather, practice what we so often preach? More, shouldn't we *want* to, not because we should but because we want to give our *whole* self to God, not holding back even the least portion for ourselves?

How often have you told yourself that you had a tough enough job of it getting even your Office said?

Have you ever read Dom Chautard's *Soul of the Apostolate*?

Well, if you have, then you should be familiar with what he sees fit to call "The Heresy of Good Works."

True, there is need for Marthas in the household of the Lord — even the male variety. But the Marys have their place, too.

The priest must be both Martha and Mary, inasmuch as — to quote St. Paul — he must be "all things to all men."

"But one thing is necessary,"

The writer is at St. Joseph's Hospital, Marshfield, Wisconsin.

Our Lord told Martha, who was "busy about many things."

Are we priests also "busy about many things," too busy to remember the one thing which is absolutely necessary?

"This kind is cast out only by prayer and fasting," Our Lord told the Apostles who, troubled because of their inability to cast out devils from those who were possessed, brought their difficulties to Him.

Perhaps our failures may, at least in part, be accounted for by this forgetfulness on our part of something we ought always to remember.

Prayer Is Vital

Being busy is an explanation — though hardly a good one — but it is never a satisfactory excuse for ignoring the necessity of prayer in our priestly lives. To neglect such means is to liken ourselves to an automobile which, though fully equipped, can go no place, for the simple reason that it lacks the necessary fuel. Nobody, not even the priest, gets anyplace without gas in his tank, without God's grace.

Of course, you might, perhaps, be telling yourself, even now, God knows my needs and will supply them whether I ask Him to or not. Being perfectly logical about it, applying this statement to other circumstances can — and, indeed, will — lead to a total neglect of one's religious obligations. Why pray, you say, if God already knows what we need? Why go to Church, for that matter, since God, being ubiquitous, is everywhere?

See what I mean?

We've been through a course of training in philosophy and theology, but this is no guarantee against error. We are still human, though priests; and, being human, we are not above reproach — though, from our actions, many would guess us to believe that we were — and we are *never* self-sufficient, since we, like anyone else, have to rely very much upon God's grace to strengthen and support us during the course of our lives.

Prayer is necessary — not only something useful; it is *necessary* to pray, in order that we be given helps without which we cannot possibly hope to fulfill our obligations, obligations arising from our peculiar vocation in life. Yes, and this still stands, despite the sacramental aids given through the priesthood we are privileged to share with the Eternal High Priest Himself. We are still human, at times far too human. Being so, there are times when we grow careless, times when we fall into a falsity of thought which, practically speaking, makes us excuse our negligence upon the untenable grounds that we are having difficulties enough in reciting the daily Office, much less other spiritual exercises such as morning and evening

prayers, daily recitation of the Rosary, and suchlike.

An Occupational Hazard

"Let him who is without sin among you cast the first stone," Our Lord told the accusers of the woman taken in adultery. I do not accuse, since fully cognizant of my own failings in the matter presently being discussed, but make mention of what I believe to be a fact, what might possibly be considered an "occupational hazard" amongst the levites who live in a world which forgets much and remembers little of such obligations as it is our bounden duty to preach and, above all, to practice. "So let your light shine before men," Our Lord tells us, "that they may see your good works and glorify your Father Who is in Heaven."

Do you practice what you preach? I mean, so far as prayer is considered. Do you pray as you ought, or do you permit yourself to become guilty of failure under this head, excusing your neglect by admitting you've been won and wooed by what Dom Chautard calls "The Heresy of Good Works"?

"Nemo dat quod non habet" is a principle with which, as philosophy students, we were once familiar. Are we still holding fast to this principle, or have we forgotten to apply it to our priestly lives and actions? Thought molds our actions. As a man thinks, so will he act. Have we become careless in our thinking? Do we think — so to speak — emotionally? Rationalization, rather than ratiocination, might be a better way of expressing it.

Well, what about it?

Consistency, it is rumored, is the sign of normalcy; but it is a false rumor. Actually, the only one who is really and truly consistent in this life is locked up behind iron bars or forced to dwell within a padded cell. *Inconsistency* is the trademark of the so-called "normal" person.

But one department of living in which consistency is a must (or humanity itself is a failure) is the realm of thought, thought blended with action. We must act in accordance with our beliefs. And we, as priests, must be presumed to believe strongly in the necessity of prayer, else we become hypocrites, classing ourselves with those to whom Our Blessed Lord directed the condemnation that, "You worship Me with your lips, but your hearts are far from Me."

We must pray always, but our work must not replace our prayers; they, too, are necessary and remain so. If someone build a house, he labors in vain who does not let God be the Builder. For instance, take ourselves as a good example — and, as priests, certainly, we must *always* give good example, our preaching daily being put into practice — as men, we are born members of the human

race, in a manner of speaking. This is the "first-story" of a house in which we are to live; but, through Baptism, the sharing (through grace) in the Life of God, we are given a "supernature" — to complete our parallel, a "second-story" of this house. To ignore staircase or elevator would, obviously, be most foolish, as all will agree. To do so would mean we confine ourselves to a "one-story" existence, ignoring the second. Grace builds upon nature, but nature must pave the way by realizing its need for grace and, having asked for it, employ it in order to complete our structure of living.

Prayer is one of the steps necessary to this completion, for us as for others; well, what about you? For now, we concentrate only upon morning and evening prayer; perhaps, later on, we ought to get around to things like the Particular Examen. At least we're making a start or, rather, a new beginning. A good one ensures a good end.

The English Penal Laws

By the penal laws passed under James I, Catholics were forbidden to reside within ten miles of London or to go beyond five miles from their own homes without special leave. They were disabled from serving in court or military offices, or from practising in surgery, medicine, or law. They could not keep arms or Catholic books. Their children could not be christened or married save by a minister of the Church of England, or be buried in other than a Protestant cemetery, under a penalty of twenty pounds.

Every child sent abroad, unless he returned and conformed, forefeited his rights of property, which passed to the Protestant next-of-kin.

Such were some of the additional penalties by which the Government hoped to stamp out the Catholic faith. Yet by the providence of God these penal measures helped to fill the ranks of the priesthood and the religious orders. With every liberal profession closed against them, the sons of the best families in England entered the Church and formed an exemplary body of priests, while the daughters, to whom marriage was denied, took the veil. William Blundell, 1698, could count eighty-seven relations in religion, and of his three sons and seven daughters, two sons and three daughters became religious.—**Bowden's Mementoes.**

The Priest-Workers of France

John Fitzsimons

A continuing apostolate

TO appreciate the position of the priest-worker in France, why they began and the difficulties they had to contend with, one must see them as part of the whole worker apostolate and against the background of the growth of social Catholicism in France. Broadly speaking, it is true to say that for the hundred and thirty years from the French Revolution up to the end of the First World War the Church in France was coming to terms with the Republic, with the rise of the bourgeoisie. The nostlagia for the *ancien regime,* for the union of throne and altar, died very hard, and it needed all the authority of Leo XIII to make the traditional French Catholic realize that such a confusion of spiritual and temporal positions was not merely bad history but also impossible theology. That such a spirit was not altogether exorcised was shown by the unhappy episode of *Action Francaise,* condemned *in petto* by Saint Pius X and actually by Pius XI. Energies were harnessed and forces deployed in the nineteenth century not to confront the problems being raised by the new industrial civilization but in a desperate attempt to set back the clock.

The result was that the proletarian revolution was well under way before most of the Catholics in France had come to terms with the previous revolution. By that time the breach between the workers and the Church was almost complete. This was the situation that Pius XI called the great scandal of the nineteenth century. In the new feudal society the aristocrats were the employers, many of them practising Catholics, and once again in the eyes of the oppressed the Church was identified with "them." The breach between the workers and the Church was symbolized by the existence side by side of the Christian Trade Union, the C.F.T.C., and the much larger membership of the Socialist, anti-clerical and materialist labor union, the C.G.T.

When in 1927 the J.O.C. (Young Christian Workers) began in France it was hailed by Pius XI as the answer to the scandal of the nineteenth century: young workers were themselves to be the apostles who would strive to bring back the masses to Christ. Over the years up to 1939 this movement made great progress, but the problem of the adult worker remained. Cardinal Suhard was much exercised by the millions who remained completely untouched by the Church and in 1943 commissioned two J.O.C. chaplains, Fathers Godin and

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Father Fitzsimons writes from Liverpool.

Daniel, to prepare a report on the relations between the Church and the proletariat. The report, accepted by the Cardinal, was the now famous *France, Pays de Mission?* (published in translation by Sheed & Ward as *France Pagan*).

The authors, while still believing in the methods of the lay apostolate, felt that they were not strong enough to make an impact on the ten millions in France who were to all intents and purposes heathens. The whole Church, they suggested, should be put on a missionary basis and there should be special priest missionaries.

In 1942, a year previous to this report, a seminary had been opened at Lisieux to train priests who would specialize in the apostolate of conversion in the home missions—and this was called the *Mission de France.* Cardinal Suhard decided to set up the *Mission de Paris* whose sole concern would be the proletariat of Paris. After a month of prayer and study at the Lisieux seminary, it was launched in January 1944, and soon other Bishops followed suit until there were about a dozen industrial centers with priests who were released from all other duties in order to bring Christ to the workers.

An Experiment

From the outset it was recognized that this was an experiment, but that the circumstances were such that a calculated risk had to be taken. While remaining priests they had to identify themselves with the aspirations, with the problems and the struggles of the workers. They did not begin as priest-workers. That came gradually. First one, then another, felt that identification involved identity of working life; and so they asked and obtained permission from their Bishops to take up factory jobs, first for a month, then for three months, and so on until it became permanent.

(Incidentally, this was not a complete innovation. There had been priest-workers already—in Germany. During the Occupation the Germans transported thousands of young Frenchmen to Germany to work in their factories, and when they refused permission for priests to accompany them, the French Bishops allowed their priests to volunteer to go and work in Germany. The moving story of one of these was told in *Priest-Worker in Germany.*)

The experiment began at a time when there was good will for, even collaboration with, the Communists as an aftermath of the joint fight that Catholics and Communists had waged in the Resistance movement. But shortly after the break-up of the Communist-Christian Democrat alliance in 1947, the Communists went over to the offensive, and this presented a cruel dilemma for

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many militants in the worker apostolate. It was obvious that the leadership of the working class was in the hands of the Communists. If the lay apostle, or the priest-worker, wished to identify himself with the workers, still more with what seemed to be the current ideologies of the workers' revolution, how far could he go along with the Communists? This was no abstract question. It cropped up in the daily instances of the worker's life. Should he belong to the C.G.T., which was largely Communist dominated? Should he join in demonstrations or sign petitions for peace that were Communist-inspired? If he did he would seem to be following the Communist party-line, if he did not he was cutting himself off from the very people whom he hoped to infuse with the spirit of the gospel of Christ.

Other Points Of Friction

There were other reasons too why difficulties arose. Despite efforts on both sides it was inevitable that there should be friction between the priest-workers and the established order of the Church. It must be said that in all cases the choice of priests for this most delicate work was not always the best. Some priests were appointed because they did not fit in anywhere else. In other cases priests were appointed who had been active in the Resistance, and who carried over their *maquis* mentality into their activity as priest-workers. Others again had not been in the Resistance, wished they had been and in compensation tried to make their apostolate into a kind of resistance movement. Others who felt that the existing Catholic workers' movements were not progressive enough attempted to lead their members further to the left. Further difficulties were created by the incursions of the priest-workers into political and labor-union matters. Occasionally they allowed themselves to be elected as delegates of the C.G.T. and their pictures appeared in the pages of *L'Humanite* (the French *Daily Worker*). This brought about a double confusion: a confusion of the spiritual and the temporal in the work of a priest, and a confusion arising from yielding to what Cardinal Saliege has called "the temptation to believe that his essential function is to take the place of the lay leader in the workers' fight."

A new form of clericalism, i. e. the invasion of the sphere proper to the layman by the priest, was in danger of appearing, and this not in ecclesiastical matters but in secular affairs. Twice in 1953 the priests attached to the *Mission de Paris* publicly attacked the leaders of the C.F.T.C. (the Christian labor union), speaking not as priests but as labor unionists.

A Dangerous Rationalization

Perhaps the most disturbing factor of all was the attempt to construct an ideological and theological background to justify the extreme positions that were taken up by the priest-workers and their followers. A group called *Jeunesse de l'Eglise,* led by the Dominican Father Montuclard, had been the spearhead of this attempt. Their argument may be reduced to three heads: (1) the only philosophy that is immanent in the workers' movement is Marxism; (ii) a distinction must be drawn between Marxist morality and its atheism—the former can be accepted, even the latter can contribute to human progress; (iii) a clear distinction must be drawn between the Catholic faith and temporal action. Marxism is the science of the liberation of the proletariat, and as such does not conflict with the faith. The conclusion drawn from this was that the role of the Church and of the apostle is to help on the proletarian revolution and await the crystallization of a new civilization before attempting the work of evangelization.

In October 1952 the Assembly of Cardinals and Archbishops denounced these doctrinal errors, especially those concerning the mission of the Church, and a year later it condemned the movement for "persisting in a spirit of systematic denigration of the Church and for its intolerable pretensions to reform the Church without the Hierarchy." While it would be erroneous to suggest any close associations between the priest-workers and the doctrinal errors of *Jeunesse de l'Eglise,* it is nevertheless true that many of their defenders—their worst enemies, their friends—did use just such arguments as these.

A Widening Cleft

By late 1953 it was clear that the division between the priest-workers and their followers on the one side and the official workers' apostolate on the other was becoming greater every day, to the sorrow of those who were oppressed by the problem of the pagan proletariat, and to the joy of the enemies of the Church. The first move came from Rome. First, the *Mission de Paris* was instructed not to recruit further members, then a letter from the Cardinal Prefect of the Sacred Congregation of Seminaries forbade seminarians to work in factories, mines etc. and closed the seminary of the *Mission de France.*

After the meeting of the Cardinals and Archbishops in October three Cardinals, Lienart, Gerlier, and Feltin, went to Rome to represent to the Roman authorities and to the Holy Father himself the views of the French Bishops concerning the continuance of the apostolate of the priest-workers. In their statement, issued

after their return, they said "ten years of experiment with the priest-workers show that they cannot continue as they are at present. Nevertheless, as the Church is anxious to preserve the contact she has made with the workers' world through the pioneers of this apostolate, she is most willing that priests who have given sufficient proof of their qualities should continue their priestly apostolate in the workers' environment."

But a fresh start had to be made, and so on January 19, 1954, the 90 priest-workers each received an identical letter from their Bishops. (There had been religious who were priest-workers too but these had already been withdrawn by their superiors.) They were asked to withdraw from their work, to resign all temporal responsibilities and not to renew their membership in the labor union to which they belonged. They were given six weeks in which to do this, March 1st being set as the deadline, and by that date 47 had accepted the Bishops' decision and 43 had not.

Subsequently, those who had not submitted published a book justifying their position. Even a cursory reading of the book is sufficient to show how well-grounded were the fears of the Holy Father. The arguments, explanations, and accusations are couched in the jargon of contemporary Marxism and show that the authors have absorbed the ideology of the Communist militants whom they regard as the true leaders of the working class. For five, eight, ten years they had so identified themselves with their mission field, the proletariat, that it conditioned everything, even their religious life.

The Priesthood Is Paramount

The Archbishop of Aix summed this up when he wrote: "In the experiment as initially conceived the priest was sent to the world of work to establish there the kingdom of God, i.e. to exercise a mission proper to himself. He was authorized to work to the extent that this was necessary or useful to him in fulfilling his priestly mission. Manual work was his naturalization card. But he was not sent to be a worker, he was sent to accomplish a work of spiritual redemption . . . This idea underwent a gradual change . . . The Pope and Bishops were afraid that the life of priests, occupied and committed as these were, might little by little be emptied of what is essential in a priestly life . . . They were apprehensive of harm to the very conception of the priesthood . . . because certain persons represented the life of the priest-worker as being the type of the sacerdotal life. This threatened to cast discredit on the manner in which the priesthood is regularly exercised in an evangel-

ized area, and to minimize the priest's teaching mission and the administration of the Sacraments, the Holy Eucharist in particular."

Thus the decision to suspend their activities was taken for no other reason than to safeguard the priesthood. The experiment had begun with the idea of the conquest of the working masses for Christ and had deviated, by what the Bishops called "an unacceptable evolution," into a concept of witness through presence, through complete identification. Some few fell away altogether, from their priesthood and from the Church, but these were not more than two or three. The position of those who did not submit is still not clear, chiefly because the Bishops are unwilling to issue a wholesale anathema.

In the meantime, the seminary for the *Mission de France* has been reopened, at Pontigny, with a new constitution and with the encouragement and blessing of the Holy Father. In several places, for instance in Paris and in Lyons, priest-workers are active again, although under conditions (living in community, doing only part-time work, collaborating with the parish clergy) which experience has shown to be necessary if their priesthood is to be protected and supported.

It would be a mistake to think that the experiment was a failure. It suffered from lack of thought and direction and had to operate under great difficulties, and it should be judged as the growing pains of the modern apostolate. That the French Bishops are anxious for it to continue, improved and safeguarded in the light of experience, is sufficient proof that its contribution to the missionary work of the Church in France is necessary. Sensational journalism and deliberate distortions by the Church's enemies of the points at issue have served to make it appear anything but what it really is. It is a deliberate attempt by the Bishops of France to bring the good news of the Gospel to those who in the normal way of things are completely outside the Church's influence. In a country where nearly a third of the voters regularly vote Communist it is obvious that desperate remedies are called for. Far from the priest-worker movement being a sign of weakness, as it is sometimes represented to be, it is a proof of the pastoral preoccupation of the French Bishops and of the abiding youth and vitality of the eldest daughter of the Church.

Said a Bishop to his Clergy: "Fathers, if you golf and shoot over 85, you're neglecting your game; if you shoot under 85, you're neglecting your parish."—**St. Vincent's Notebook.**

Are Our Mission Methods Outworn?

Cornelius McGraw, C.P.

Too little progress, too few conversions

"THE Church finds itself firmly planted in practically every country in the world, with church buildings scattered up and down the land in hundreds of thousands of strategic centers, with numerous Christian schools, colleges, hospitals; with a great corps of dedicated missionaries and, in most lands, a numerous company of national fellow-workers. It is difficult to imagine a more strategic disposition of resources. Despite this favorable set-up, however, the Christianization of peoples is not proceeding as it should. After a century and a half of modern missions, less than one per cent of the Chinese and less than one-half per cent of the Japanese have espoused the Christian faith. In India the percentage is only two. In the Moslem world far less than one-tenth of one per cent have turned to Christ. How people become Christians clearly needs a great deal more study. It evidently does not happen merely by energetically and devoutly carrying on mission work. The entire conduct of carrying on missions must be thoroughly re-examined.

"The fact of the matter is that there are comparatively few who know much about this subject. There is some speculation about it; probably most of it in error. The reasons which cause peoples to espouse Christianity are sometimes described, but the descriptions often do not stand up under scrutiny.

"If we are to advance in the business of our Master, in carrying out the great Commission and planting self-propagating churches, we must define our objectives, and measure our achievements. There is now sufficient missionary experience to make that possible. Standards of achievement can be drawn so that (we) may judge the success of (our) ventures. Yet all this will require carefully directed investigation. We need to know a great deal more than we do." — *The Bridges of God,* McGavran.

Much has been written and is being written, by both Protestant and Catholic, insisting on the need of a new technique in foreign mission work, due to a changing world. The old "mission station" has to a large extent become impractical. Governments, especially in the East, are concerning themselves more and more with education and health. But little has been written about the need of a new technique in the home mis-

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Appropriately, Father Cornelius is at St. Paul, Kansas.

sions. The Church is firmly established in this country. But we have a hundred million pagans all around us. We are conscious of our obligation to work for their conversion. The Catholic Directory lists 4,987 "missions" plus 1,643 "stations." Extension Society, the Home Mission Board, the Board for Negro and Indian Missions, Diocesan Mission Boards, religious orders, and individual missions beg, gather and dispense millions each year. Yet our converts number less than 130,000 per year. How many of these converts were pagans, how many non-Catholic Christians, nobody knows. Some of us have a suspicion.

What Is A Mission?

Is it merely a church plus a few Catholics, with Mass at least once a month and routine service from the parish church? Or is a mission an instrument (actually being used) for the conversion of unbelievers and the building up of the Mystical Body? Is a parish, with a plant and personnel which it cannot support, even in the foreseeable future, to be considered a mission? Is a school maintained for Catholics—Indian, Negro, Mexican, or what have you—to be considered a mission in any true sense of the word? Is any kind of a set-up a mission just because it clamors for mission funds or does its own begging? Just what is a mission? And how many missions have we? Does anybody know?

A mission, it would seem, implies converts. How many of the 129,000 converts of 1955 joined the 4,987 mission churches? The dioceses of Boston, New York, Brooklyn, Buffalo, Philadelphia, Pittsburgh, Cincinnati, Detroit, Chicago, Milwaukee, St. Paul, St. Louis, Los Angeles, San Francisco, and San Diego, account for 50,000 of these converts. This leaves only 79,000 for the rest of the country. To what extent do our missions, especially those for Negroes, show a steady increase for a few years, then after membership reaches 150-200, go relatively sterile? To what extent do missions, once they build schools, etc., tend to turn into "uplift" institutions and cease to a greater or less extent to bring in converts?

Where Is Real Growth Taking Place?

Which missions are growing? What factors are promoting the growth? Is the growth a passing phase or does it give promise of continuing?

Minimum growth would seem to be 50% per decade: 15% by births; 35% by converts. Converts would then account for a growth of 3½% a year. This percentage means that a mission has a spark of life in it. A vigorous mission might do much better. Should we waste money and personnel in places

of least return? Should we attempt to batter down granite walls? Should we be content with individual converts in a militant, entrenched, Protestant community, or should we seek families or groups in "soft spots"? Should we open missions in self-centered communities or should we seek bridge-type missions . . . people with linkage beyond themselves?

In order to be called a bridge, a connection must be large enough to provide for not merely a baptism of individuals, but for the baptism of enough groups to create a people-movement in the other community. More of these bridges would be found if they were assiduously sought. More would be used for the expansion of the Christian faith if leaders could be led to understand them and become skilled in their use.

Can Growth Be Forecast?

Is it possible to study a mission, its membership, its personnel, its surroundings, the number of bridges it possesses, and then "to forecast the amount of growth that will likely take place in the next decade? It should be possible. It would be worth millions to the missionary enterprise."

"What is the normal degree of increase in a live movement? What degree indicates dangerously low vitality, malnutrition, or exhaustion in the face of opposition? Christian missions do not have sufficient facts on which to base standards of normal expectation. We estimated that 50% per decade was a good norm of growth. But this is an estimate. The missionary enterprise needs knowledge. How can these offshoots be tended so that they will achieve maxium growth? We shall be answered with many surmises, guesses, theories. But we must not proceed on surmises. We must know." This recalls the advice of the Holy Father to the pastors of Rome a year or so ago: Beware of the "working norm of the guess."

Where Place Our Mission Funds?

Institutions are costly. They tend to remain objects of charity forever. How long should we support them? — fifty years? — a hundred? Sisters are getting scarce and they are needed desperately in Catholic communities. It was reported recently that 760 are needed at present, just to fill vacancies, in the Archdiocese of St. Louis. Integration will create problems for our Negro missions, especially new ones. The U.S. Government is taking care of the hospital needs of even the poorest sections of our country. "Institutional penetration" would seem to be on the way out. Appeals for money are becomming odious. Appeals thru the mails have just about reached the saturation point.

Someone has said that two-thirds of the people of the world have an annual income of less than $100. We can't furnish all of them with schools, etc. After all there is a bottom to the Catholic purse. So it would seem a new mission technique, and a non-expensive one, is needed.

"Paul on arrival converted men and women to faith in Christ. We never find him settling down to prepare the ground for future conversions. The resulting churches rapidly became self-supporting and self-governing. We never find Paul governing and serving a church by workers paid from foreign funds. In about six months he taught the converts the necessary elements of the faith, ordained a ministry, and made provision for the administration of the Sacraments. He then passes on and the church is left to grow by the power of the Holy Spirit. He occasionally visits it, and writes to it, but in no case does he settle down and support it. He builds no buildings. He founds no schools. He does not attempt to give the elaborate teaching thought necessary in modern missions. Those things grow LATER out of the life of the church itself."

What about personnel? The priests of our missions know how to do the work of a priest; how to offer Mass; administer Sacraments; preach. But this thing of how to run a mission, what to do and how to do it, is something else. A knowledge is essential to successful mission work. A trained personnel could work wonders. We could use mobile missionaries and "field men"—field men to discover "strategic door ways" and mobile missionaries to "enter them while they are open."

Suggestions?

Yes, we could venture two or three: First, those suggested by Dr. McGavran. (1) A Mission Research Institute. Big business considers money spent on research a good investment. (2) The training of specialists in mission growth. Men who will know the mission fields, their personnel, how convert movements arose in the past, "how they were nourished, how they were weaned, and their ailments treated. They will know many other things which are needful for the use of the great treasure of Christendom, which is the missionary passion of the Church."

SUGGESTED READING

Protestant

Missions Tomorrow, Latourette

Missionary Methods: Paul's or Ours, Roland Allen

The Bridges of God, McGavran

Catholic

Lima Methods Conference of the Maryknoll Fathers

The Proceedings of the Ford-

ham University Conferences of Mission Specialists

Lend Me Your Hands, Bernard Meyer, M.M.

All this for background. There is little available, at least to the writer, on Home Missions.

Organized effort is exemplified in the Outdoor Apostolate. Its last meeting was held in Birmingham, Alabama, in April. Its next meeting will take place in the spring of 1957 at Lexington, Kentucky. The Secretary, Rev. Chas. M. Hughes, may be contacted at St. Matthew's Church, P.O. Box 11, Statesboro, Georgia.

An outstanding example of the Outdoor Apostolate in action may be found in the North Alabama Missions, under the direction of Most Rev. Joseph Durick, D.D. There are a dozen other missions in the Southeastern section of the country following the same technique.

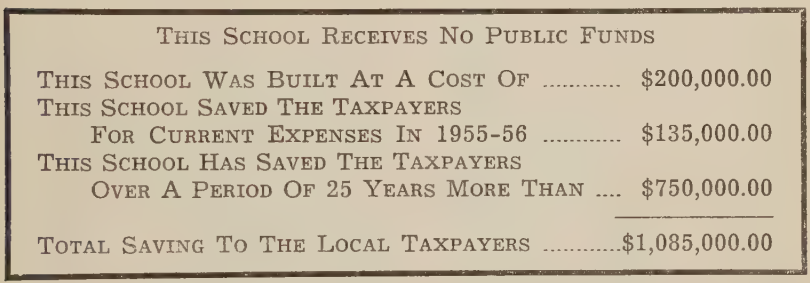
A State-Supported Church

Religion, operating only within the State, is bound to be worsted. For it comes into conflict with the most powerful internal forces, notably those that control the economic sources of power, land, or commerce, or credit as the case may be. And as long as religion is simply pitted against these forces it can never win. At best it can register fretful protests which will hardly arouse even a polite pretense of attention. For religion within the State is always tolerated for a definite purpose—that it make the State's point of view, which in practice means the point of view of the powerful classes, morally acceptable to the whole community. And religion will be endowed just enough to bribe it into accepting this role, but not enough to let it become a formidable opponent of the powerful classes. —Margaret Munro in **Seeking For Trouble.**

Why Don't We Speak Up?

Taxes and our schools

Aloysius Jacoby, O.F.M. Conv.


This School Receives No Public Funds
This School Was Built At A Cost Of $200,000.00
This School Saved The Taxpayers
For Current Expenses In 1955-56 ..... $135,000.00
This School Has Saved The Taxpayers
Over A Period Of 25 Years More Than $750,000.00
Total Saving To The Local Taxpayers $1,085,000.00

A SIGN like the one above could be erected in front of every Catholic and other private school in America. In Lorain, Ohio, the particular sign pictured above could be placed on the lawn of our St. Anthony School.

For this parish center of learning, the various figures were arrived at in this manner. The cost price of the school is easily known. "This school saved the taxpayers for current expenses in 1955-56" is arrived at by multiplying the number of pupils of our school by the published cost of educating one pupil in a public school. This cost is made known by the local schoolboards each year. For example, the schoolboard of this Ohio city stated in the local newspaper, "It would cost $270 for every child in public school." (In another area the price was fixed at $325.) The $270 dollars multiplied by our 500 pupils gives us the total of $135,000 dollars. You take that same proportionate figure and multiply it by the number of years the parish school has been open and you get the net result of something like $750,000 dollars. The total savings to the taxpayer comes to well over $1,000,000.

The reason for publishing such concrete facts isn't to create antagonism, but purely for the purpose of educating the public concerning the facts. Through such a means fair-minded Americans would be made aware of the great service a particular group of citizens are rendering to their country.

That this is unknown to many of our neighbors I'm convinced, from actual conversations with many of them. Some Catholics and non-Catholics have told me they didn't know the parochial schools received no tax support. Such particular examples of "just not knowing the facts" convince

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Father Aloysius is at the Shrine of St. Anthony, Lorain, Ohio.

me we should make the truth evident to the public.

The idea of erecting a sign bearing the facts and placing it on the front lawn of every private school, was especially crystalized for me after a visit to a large midwestern state university. On the splendid campus of that institution of learning you can see a large attractive sign before many of the buildings. This building, the sign reads, "HAS BEEN CONSTRUCTED WITHOUT THE AID OF PUBLIC FUNDS." Isn't that exactly what we should inform the public about our Catholic schools?

The Place of Religion

Besides making known to our fellow-citizens the true financial status of our private schools, it could well arouse a deeper study of the place of the non-public school in American life. Since the issue of "tax support" is tied up with the teaching of religion, let us investigate the place of religion in the minds of our American Founding Fathers. These are the words of Thomas Jefferson:

"It was not, however, to be understood that instructions in religious opinion and duties was meant to be precluded by the public authorities, as indifferent to the interest of society. On the contrary, the relation which exists between man and his Maker, and the duties resulting from those relations, are the most interesting and important to every human being and the most incumbent on his study and investigation."

To those poignant words of Thomas Jefferson we can add these of George Washington: "Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience forbid us to expect that national morality can prevail in exclusion of religious principle."

Along with these words of our first president, many quotations could be cited from other early American leaders who spoke out clearly concerning the necessity for religion in education. But it isn't only from past history that we learn of the need of study of God and His laws. What would a little consideration of modern times reveal to our people? How many citizens of these United States know that Russia and her satellites are some of the few countries on earth which refuse to recognize private schools, much less give financial aid to such schools? It has been mainly the principle of democracies to recognize and support private schools.

For example, when a group of educators from all the democratic nations of the world gathered in a meeting at Florence, Italy, in May of 1955, this is the report that came out

of that convention: "European Catholics, Protestants, and liberals expressed astonishment that Catholics, in the world's leading democracy, were obliged to finance, entirely out of their own funds, ten per cent of the educational system of the entire nation." In Canada, Scotland, England, Holland — every democratic nation has a plan to give some financial aid to private schools. Most of the schools in all those nations are Catholic.

A Principle of Dictatorship

It is interesting, too, to note for our present times that there are many who oppose tax aid to private schools because they claim there should be only one school system in a country. Varied schools, they say, cause divisions among our people. In reply to that may it be enough to mention that that is the same principle on which all dictatorial governments work. One of the first steps of every tyrant is to capture the school system of a victim state. Isn't that what Hitler, Mussolini, Peron did, and the Communists do? The dictators always monopolize the schools of the countries they enslave.

Such facts being made known to the whole general public certainly would give a different answer to the question of "separation of church and state." For isn't it true when examining that question in reference to our Catholic schools, it depends entirely upon the one who interprets the law and where he chooses to place the emphasis? If when examining the case of the Catholic schools, the lawmaker or judge wills only to lay emphasis upon the religious phase of our schools, prejudice is likely to arise. The schools are just for religion, he says. While, on the other hand, should a lawmaker or judge, in considering Catholic schools, place stress only on education, the realization comes forth that the church school does produce good and efficient citizens. (We wonder, too, how any Christian can approve of an educational system which, by principle, excludes God and religion from its curriculum!) If there is any question that religion in education produces good results, may we again examine the facts.

We usually judge the loyalty to one's country by the willingness to take up arms during the time of war. Records prove that twenty per cent of the American soldiers in the First World War were Catholic. Members of the Church of Rome made up thirty per cent of the armed forces in the Second World War. Besides this, for another test of loyalty to our colors, who can name one active Catholic who has been sentenced for "plotting the violent overthrowal of our government," or a Catholic who has taken cover behind the Fifth

Amendment of our Constitution when asked whether he was a Communist?

Such facts as those should be known to every American. With the above truths in mind, would anyone oppose tax support to Catholic schools which produce loyal citizens? As to why this isn't recognized, we wonder whether it isn't true that, in many instances, where Catholic and other private schools are involved, prejudiced men have been making and judging the laws of our country.

A better educated American citizenry would demand more fair play in regard to our Catholic schools. A means that might cause more study of the position of the Catholic Schools and all private schools, and help bring about more justice in the distribution of taxes for their work, might well be a sign before every private school which publishes the facts for every American citizen to read. It might cause many of them to question, "Why no taxes for Catholic Schools?"

The Good Shepherd

"The atrocities were beginning to get me down, and some of them I could never become inured to. One day I was told that the priest at the Mission in Haiphong needed me at once. Whatever I expected, I had under-estimated the fiendish imagination of godless men. I was led to a tiny room off the Mission courtyard. Lying on a straw mat was an old man, moaning in delirium. His head was covered with foul green pus. When I washed it away, I counted eight swollen and badly infected wounds encircling his skull. In this instance Communist re-education had consisted of tying the priest's hands behind his back and driving eight nails into his skull to simulate the Crown of Thorns!

"The old man had managed to drag himself to a hut, where the peasants had dislodged the nails and then brought him to Haiphong. I gave him tetanus toxoid and huge doses of penicillin, drained the pus pockets and dressed the wounds. He made a remarkable recovery.

"But one morning I arrived and found his straw pallet unoccupied. The old priest had disappeared in the night. The note he left merely said that he had to get back to his flock behind the Bamboo Curtain."—"Deliver Us From Evil," by **Dr. Thomas Dooley.**

The Blessing Of Nightmares

Reflections of a combat-veteran

Richard Whittingham

HAVING lived through a war takes a good bit of getting used to, even when it has become a part of your past. Gradually, however, you succeed in pushing it out of your mind and, after a time, you may even succeed in convincing yourself it never really happened at all. All is well — except for the dreams.

And it is with the dreams that you relive every horrible moment you thought you'd finally managed to forget. It is with the dreams that you recall the cynical wisdom imbedded in an unshaven medic's remark the substance of which was that he'd much rather lose an arm or a leg than be burdened with the crippling wound of a remembrance which, try as he might, he never would be able to escape.

He was, as you now realize, wise as only those who've suffered the soul-searing pangs of such remembrance can be. He was wise with a wisdom born of war, a bitter wisdom seared into the very fiber of his soul.

To your profound regret, you find that you are as wise as he, because as burdened with remembrance — even at this late date — as was this pill-toting philosopher with whom you had passed a few casual remarks half-a-world away and with home reduced to dream-proportions and war the sole reality in your life.

The dreams persist. With no identifiable background, nightmarish, they renew an agony you had hoped you would be able to forget. With the sounds of war setting the stage, you are walking, unarmed, defenseless, like a man gone blind, hands stretched before you, as though to ward off injury. A vain gesture, it serves only to heighten your fears, leaving you with a sense of your own weakness dogging your stumbling, zig-zagging course. You begin to run, feet bogging down in a sea of mud. You slide, slip, then fall flat upon your face. Eyes bulging, breath dry in your throat, a whine deafening the air about you, you become suddenly aware of what those broken rag-dolls, those ragged jumbles of clothing, over which you've been stumbling, actually are.

Awake, sweat streaming down your sides, you know the medic was right after all.

No flight from reality, it is a passing parade composed of the shattered corpses you have seen, the dead parading their grisly faces before the dark

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The author, now a hospital chaplain, is a Wisconsin priest.

mirror of your mind, a mind asleep to all else save the continued horror of resurrected terrors, the needle of your remembrance scratching out the familiar tune of bygone days which, though gone, can never be quite forgotten, their record having been traced indelibly upon your mind.

Unwanted though it be, this wound is your constant companion. Beneath the surface of your awareness, it creeps out into full light when, sleeping, your defenses are lowered and it is free to pursue its advantage and force upon you all the grisly happenings of a life you'd rather not have lived.

At times, you get to thinking that even insanity might prove a blessed relief. Generally, though, you wind up by forcing yourself to admit that, no matter how bad, things could always be worse.

The Pattern

In a way, though, this part of your past bestows grace and strength sufficient to help you fight the phantasms of the present, inclining you to hope the future will bring some slight lessening of your disturbed condition, yet realizing, at the same time, that you are only kidding yourself and it can never be. Your peace is a flighty thing, a capricious sunbeam of a thing, an ephemeral glimpse of frolicking beauty, seen only to disappear.

Yet, without this glimpse of light in the darkness which clouds your mind, without the ease and comfort it brings, you would, long ago, have hurtled over the brink, embracing the disaster that sometimes beckons, masking itself as an escape. Fortunately, you have been spared this final ignominy, you have been forced to admit the folly of self-destruction and the inherent sanctity of life, even of such a troubled life as you now lead.

Full-grown, possessed of a bitter wisdom denied the child you once were, a pattern seems to emerge from the twisted fabric of your life. It lends purpose to what seemed purposeless, investing with worth the wounded mind you bear about with you, encased in the pulsing, aching muscle of remembered experience.

No longer able to rely wholly upon self, since self has failed so miserably to rise above the throbbing, agonizing wounds inflicted by war, you find your thoughts turning to God. At length, fully aware that such thoughts bring with them a peace you've longed for, you give yourself more fully to Him, finding the true worth of these struggles by discovering the utter poverty of self.

The next step? Perhaps the most logical but also the most unexpected.

You find yourself thinking: As a priest these scars may pro-

vide the means whereby other men's wounds may be healed.

Your years of study behind you, the mark of the priesthood emblazoned upon your soul, the scars remain — and the dreams. But now they've been invested with purpose and can no longer harm you. By helping you to a keener perception in the treatment of problems brought you by others; by helping you become a wise and prudent confessor; by filling your soul with understanding, with sympathy and love, even these wounds of war, these dreams, prove of profit. Only one who has himself suffered may truly know its true value.

Out of death has come life, out of darkness light, proving— as you've many times in the course of your ministry been forced to admit—that God does, as St. Augustine expresses it, permit evil that good may come of it.

Equipped by experience to deal with human problems, and by training to cope with what approaches the divine, the killer-turned-priest has turned to profit a self he once was but is no longer; finding immeasurable gain in having been schooled to misery and, at times, even to despair, he is finally convinced of the undying character of hope — a hope which, if sincere, can only be met with complete fulfillment; and he has also learned the true, sacrificial meaning of love.

An ugly world has revealed, at last, a faint trace of beauty, making you forget the ugliness for a time, lending wings to your hope, adding warmth to your love, erasing those harsh lines at your mouth and bringing a new sparkle into your eyes; with the great Apostle of the Gentiles, you have "put on the new man." But, you discover, filled with wonder at the transforming power of Divinity, you remain, still, the same man —with one big difference: you are no longer blind. You see that pattern which formerly you had missed. Your step grows firm, unwavering. And though dreams of war persist, there is peace in your heart; it digs its roots into your soul.

Reality is all that matters, and what are dreams but dreams? Life has taught you this — life, with its many horrors and continuing dreams. If you can, you will teach others, desirous of sparing them such miseries as you yourself have borne. Knowing full well the burden, you seek to show them its dazzling reward. This is your work, your very life.

I like the variation on the liturgical, "O Lord, make haste to help me," of a certain parish priest who, when he receives a sick call prays, "O Lord, help me to make haste!"—(Contributed)

How Lenient Can You Be?

David Warham *Helping the onanists*

"REFUSING absolution? Gives you sort of a sick feeling, doesn't it?" In a gathering of eight or ten young priests, the conversation had veered around to shop talk.

"Birth control," said another. "Ask them to promise to throw 'em away, or you've just got to refuse." And so it went. Everyone had something to add to the subject. *Casti conubii* reminds us that there is no compromise. Christ told us that if we're not for Him, we're against Him.

But refusing absolution is difficult for a priest who realizes that Penance is the sacrament of mercy. Who doesn't need mercy? As you judge . . .

But false mercy is jaundiced, lukewarm sentiment hardly worthy of a man. The human arguments for contraceptives are appealing, even if superficial. The divine authority of the Church is positively set against them and there can be no compromise. Backed by this assurance, dealing with this matter in the confessional is in no sense a question of *what* God wants, but rather *how* His minister shall treat it. Furthermore, the divine reality of grace is present if we act as capable instruments.

This is where leniency comes in. Don't *ask* them to promise —*tell* them to throw the things away. If you have led up to this point carefully, you'll always get the answer, "Yes, Father." Don't be shocked, but many times this will be volunteered before you get to that point.

Time and tact are the two essential factors in this plan. Show that you understand the moral, social, and economic tensions that the penitent lives under, but, more important, try to understand the basic need for love and peace that drives this soul before you. If you are interested only in safeguarding the sacrament from sacrilege and extracting a promise to remove a free occasion of sin, be prepared for resistance. Not that these things are not of great importance—God knows we can not compromise. But a positive approach to something greater, which will efficaciously include these, is desirable and attainable.

The love and understanding of Christ, Communions well-made and frequently, daily penances, to learn how to say no to self—this program is responded to enthusiastically. Talk about a firm purpose of amendment—here is a plan for sanctity! It will include a regular confessor, too.

Authentic Advice

Rhythm, if the conditions are present, will often come up. But advise a real medical examination, not old wives' tales, or books, or hen-session deci-

sions. The sacramental side of child-bearing can be brought in here, as well as God's love for mothers—see how He loved his own!

"All this is yours. Now get rid of those things and let's start a life of real love." "Yes, Father." "You bet, Father." "Yes, Sir. See you next week."

Again, it takes time and tact. Don't be afraid to point to the celibacy of the clergy—not to show that it can be done—but to show that you *understand* that self-control is difficult, but possible. Will this scandalize? Not when the papers periodically play up a "fallen" priest. And it shows that you are not sitting on the sidelines as a cold, neutral observer, far removed from the penitent's human problems.

How firm a purpose of amendment will you demand? One of my relatives stopped going to the sacraments for a while because he would resolve to give up swearing, firmly, and curse the first driver who stopped short in front of him on the way home! A negative reaction—"I will not do this and this"—can not possibly have the efficacy of a positive reaction—"I can't wait to do this!" We don't have to sell a program of spirituality; the laity of today seem to be hungry for it.

Removing a free occasion of sin? By all means. But may I point out a vital difference in modern circumstances? Contraceptives are so easy to get and relatively inexpensive, at least here, that making the prime issue to be "Will you throw them away?" is not very practical. Sure, I *want* them thrown away but I'm speaking of the emphasis of confessional direction, now. If you're basing your judgment of firm purpose of amendment on the removing of a free occasion of sin; and if you think that throwing out a contraceptive will do it, then don't be surprised if you have to refuse absolution more frequently. I feel that this is a case of living in the past, when condoms were hard to get.

Not today, at least in any big city. Not only the drug stores and the Armed Forces stations and the planned parenthood groups, but dozens of types of easy access are given to contraceptives. We practically live in the midst of the occasion at all times. If you insist in confession on this one point, you may stop one consummated sin, but not the intention. And I seriously doubt that you have effectively stopped even one sin.

Well, after all this, if you've built them up to a desire for spiritual advancement, why can't you ask them to promise to discard what they have? Because you will lose the advantage of a positive direction; you suddenly become negative.

Don't *ask* them to promise; *tell* them to get rid of the things.

code and cult

Joseph F. Marbach, J.C.D.

HOW strict is the rule about women having something on their heads in church? I'm wondering about young girls (and older ones) who pass a church and want to go in for a visit—but they have no hat or "kerchief." I have been told that in a certain Catholic girls' college the students were taught it is sinful, a matter of confession, if they go into a church without a hat.

We may say it is most difficult to interpret the thoughts of St. Paul as found in 1. Cor. XI, in relation to your question. Consider the following comments in "A Catholic Commentary on Holy Scripture" (Thomas Nelson, 19 E. 47th St., New York, N. Y., 1953, 878a):

"2-16. Women are not to be bare-headed at Worship—St. Paul affirms two things: 1. That the male sex has a certain right to precedence. 2. That *therefore* it is improper for women to be bare-headed at worship. To us this seems very illogical, but no doubt it was the general custom in the eastern provinces that women should always have the head covered in the presence of men, except men of their own family, and it was Paul's rule that established customs, if not sinful, should be scrupulously observed. Hence the heat and bluntness of his language. Modern custom is lesss strict, and St. Paul would no doubt have written differently today. He was certainly no woman-hater."

Father Prat writes: "In the Greek cities in general, women enjoyed very great liberty, and Corinth was not a good school for teaching them reserve and modesty. It appears that many of them were present at the religious gatherings without veils, and even ventured to speak there. Paul condemns this practice as improper, contrary to the custom of other churches, and opposed to his own teachings . . . St. Paul wishes that the hierarchy of the sexes should be perceptibly expressed in the liturgical functions of the Church . . . A woman, praying or prophesying with uncovered head, would dishonor her head, because she would show by that act an arrogance and an effrontery unsuitable to her sex and to her lower rank."—*The Theology of St. Paul* (Newman Bookshop, 1952), I, 120.

I believe we may hold the view that St. Paul refers only to liturgical functions in church, and that for occasional brief visits to the Blessed Sacrament women may enter the church even if they have no head-covering. I believe we may so translate Canon 1262 that we may place the phrase

"dum sacris ritibus assistunt" in reference to the obligation of women to have their head covered, leaving the implication that the obligation is not so strict if they are not assisting at some sacred ceremony.

Is it permissible to use the ordinary commercial flour as Pillsbury Flour for the making of hosts for Mass—Holy Communion?

If this flour is wheat flour only, it is permissible to use it. Jone-Adelman writes: "The *bread* must be made of wheat flour mixed with natural water and baked by the application of heat. Bread made of any *other grain,* e.g., barley, oats, millet, buckwheat, corn, etc., is invalid matter. Rye bread is doubtful. Bread made from any *variety of wheat* is valid, e.g., smooth, bearded, summer or winter wheat. In some localities spelt is used without scruple. Invalid matter is bread made with *milk, wine, oil, butter,* etc. If only a small portion of such ingredients were added, so that one might still say the bread is made with water, the matter thus prepared would be valid but unlawful."—*Moral Theology* (Newman Press, 1953), p. 344. Cf. Canon 815§1; Bouscaren, *Canon Law Digest,* I, 355.

Are the Best Man and Matron of Honor required to be Catholics at a Catholic marriage? If so, where is the law found apropos this matter?

There is no general law on this question. A Bishop may have a particular law on it in his diocese. I would guess that most dioceses would allow a non-Catholic to be a witness.

Do Eastern Catholics have a Code about penalties, such as excommunications, suspensions, etc.? If not, are the Eastern Catholic priests and people bound to the censures and other penalties in the Canon Law of the Latin Church?

The "Penal Code" for the Eastern Churches has not been promulgated as yet. Some parts of their legislation are now in effect. On Feb. 22, 1949, the Canons concerning marriages were promulgated (to be in effect May 2, 1949)—*AAS,* XLI, (1949), 89-119. On January 6, 1950 the Canons regulating their tribunals were issued (to be in effect January 6, 1951)—*AAS,* XLII (1950), 5-120. On Feb. 9, 1952 the Canons on Religious and on the Temporal Goods of the Church were issued (to be in effect Nov. 21, 1952)—*AAS,* XLIV (1952), 65-152; this section includes also 24 Canons giving definitions of many terms in the Code for the Eastern Church.

On May 26, 1928, the Holy Office decreed that the Eastern Catholics are held to the decrees of the Holy See against

certain books (Canons 1396 and 2318)—*AAS*, XX (1928), 195.

On July 1, 1934, the Holy Office decreed that the Eastern Catholics are definitely bound by the penalties stated in the Latin Code for "the great 4 delicts": 1) Canon 2320 (on irreverence to the Eucharist); 2) Canon 2343 (physical handling of the Pope); 3) Canon 2367 (complicity); 4) Canon 2369 (a direct violation of the seal) — *AAS*, XXVI (1934), 550.

From Canon 1 of the Latin Code, Eastern Catholics are held to those laws which "ex natura rei" include them and so we may say that this generic rule would serve to include the Eastern Catholics in many of the canons of our Book V. Thus they would be held to any penalties for delicts contra fidem; e.g., Canon 2314 on apostates and heretics; Canon 2315 relative to the suspension of an unrepenting person suspect of heresy; Canon 2335 concerning the Masonic Order and other condemned societies; Canon 2319§1, 1, relative to a marriage attempted before a minister.

This last point is developed by Msgr. Duskie as follows: "Catholics who contract marriage or renew matrimonial consent before a non-Catholic minister, acting as such, incur the censure of excommunication reserved to the Ordinary (Canon 2319§1, 1). Cappello extends this censure to the Orientals. The fundamental principles enunciated by the Holy See support his conclusion. The prohibition is founded upon the natural and divine positive law which always forbids an active communication *in sacris* with a non-Catholic sect. Therefore, the penalty attached to the violation of this prohibition *natura rei* must apply to the Orientals. This is confirmed by responses of the Holy See which indicate that Orientals who have given matrimonial consent before an heretical or schismatical minister in the sense of the Canon (*uti sacris addictus*) incur a censure, for it is stated that if they are sincerely repentant, they may be absolved from censure having first seriously promised to carry out the *cautiones . . .*" *The Canonical Status of the Orientals in the United States* (Catholic University, 1928), p. 136.

The Sacred Penitentiary has jurisdiction in the internal forum over Eastern Catholics, from a reply of the Sacred Oriental Congregation, July 26, 1930—*AAS*, XXII (1930), 394.

What ceremony would you suggest at the time of a Golden Wedding Anniversary?

W u e s t-Mullaney-B a r r y state: "A special blessing of a couple on the occasion of the silver or golden jubilee of their wedding is now given in the Ritual (R.R.; appendix, Pars II).

"b) The blessing may be given by the parish priest or by any other priest. The ceremony consists of the following parts: 1) a short address to the jubilarians; 2) a Mass of thanksgiving; 3) the blessing of the jubilarians.

"c) The address is given by the celebrant of the Mass and immediately before the Mass. He is vested as for Mass (R.R.; l.c. ad 1).

"d) The Mass of thanksgiving can be the votive Mass of the Blessed Trinity or a votive Mass of the Blessed Virgin with the thanksgiving oration added under the conclusion to the principal oration. The nuptial Mass cannot be said. But the Mass of Thanksgiving has all the privileges of the votive nuptial Mass (R.R.; l.c., ad 1).

"e) After the last Gospel of the Mass the celebrant lays aside the maniple, turns toward the jubilarians, and pronounces over them the blessing. The blessing consists of the psalm *Beatus quicumque* (ps. 127) or the psalm *Laudate Dnum* (ps. 116) with the antiphon *Ecce sic* before and after; thereupon follow the three verses *Mitte eis, Dne exaudi,* and *Dnus vobiscum* and the two orations *Praetende Dne* and *Omnipotens sempiterne Deus.* The hymn *Te Deum* is then sung or recited, followed by the verses *Benedicamus Patrem, Dne exaudi,* and *Dnus vobiscum* and by the orations *Deus cujus misericordiae, Deus qui corda,* and *Deus qui neminem.* The priest finally blesses the couple, sprinkling them and saying the *Benedictio Dei omnipotentis* and concluding with *Ite in pace et Dnus sit semper vobiscum. Amen* (R.R: l.c., ad 2-6).

"f) There is nothing in the above ceremony about a renewal of the marriage promises. If this is desired, it would seem best to do it after the last Gospel and before the priest begins the blessing of the couple. There is no official formula for the renewal of the marriage promises; a formula will therefore have to be improvised."—*Matters Liturgical,* p. 899.

You might confer the excellent work of Father Weller, *The Roman Ritual* (Bruce, 1950), pp. 594-599.

Perhaps also you could contact your chancery, asking them to write to the Apostolic Delegate who may secure the blessing of His Holiness upon such a Catholic couple.

The Shortage Of Priests

If a priest heard one confession every three minutes, it would take him five days at ten hours a day to hear 1,000 confessions. Yet there are 1,200 American Catholics for every parish priest.—NC News.

BOOK REVIEWS

Catholic Church Music

by Paul Hume

Dodd, Mead & Co., New York, 1956, pp. xiv, 259, $4.50

AS few need to be told, Mr. Hume is the Washington critic who was cussed out by Harry Truman for his blunt comments on Daughter Margaret's singing.

His book covers practically the whole field of Church music with its endless problems in 157 pages. The remaining 100 pages reprint papal documents and suggest acceptable music and reading matter.

On the whole, Mr. Hume's book is helpful and might be recommended as a Christmas gift to your loyal organist and/or choirmaster. However, it is written in a flippant journalistic style that you will either love or loathe, and his solutions to every conceivable problem are just a little too pat, reflecting either a frivolous approach or, more likely, the fact that, a convert of only ten years standing, he has not yet had his idealism tempered by battling with pastoral inertia.

After all, if even the Holy See has not been able to reform Church music in 53 years, Paul Hume is not likely to have much better success. Indeed, one can go higher than the Holy See in recording failure. As Archbishop Canevin of Pittsburgh remarked on first reading the Motu proprio: "If people won't observe even the Ten Commandments . . ."—R. G., **Pittsburgh.**

Worship and Work

by Colman J. Barry, O.S.B.

St. John's Abbey, Collegeville, Minn., 1956

THIS is the history of St. John's Abbey and University, Collegeville, Minnesota, from 1856 to 1956. It is presented in a large, profusely illustrated octavo volume that is a model of the bookmaker's art, 450 printed pages and 56 pages of inserted illustrations. With quiet dignity, so to speak, it worthily takes its place as American Benedictine Academy Historical Studies Number 11.

The very first paragraph of chapter one courteously introduces us to the contents of this book, in these words:

"The history of one abbey does not have major importance in terms of the thousands of monastic families that have followed the rule of religious life established by St. Benedict. Nor is 100 years of community observance particularly striking in over fourteen centuries of Benedictine tradition. The first centennial of St. John's Abbey does have significance, however, if the proportions and contribution of this New World house are considered. Its development is an evidence of the Benedictine revival of modern times. The story of St. John's is also a manifestation of the vitality of the Catholic Church on the frontier and in general American society during the period of its growth and maturity."

The first illustration in the book is an impressive one of Abbot Boniface Wimmer, founder of the American Cassinese Benedictines, the man of vision; and the last but one a design of the interior of the proposed abbey church, a major architectural undertaking that is a dream of the Benedictines of St. John's at the close of its first century, part of a dream of expansion that may come true before long. But the Benedictines are in no mad rush. "After all," as Abbot Baldwin remarked, "what are a few generations to the Benedictines?"

In between there is the saga of St. John's of Collegeville, told in a way to rejoice the heart of the historian, beginning with Abbot Wimmer's pioneer band of five Benedictine monks, moving from St. Vincent's, Pennsylvania, down the Ohio River and up the Mississippi to St. Paul and beyond to St. Cloud, on and on up to the Collegeville of today, a mighty tree whose roots go deep into the soil and whose branches spread far and wide.

Throughout the profoundly interesting story there are heartening proofs that *communitas* is indeed *calamitas* and that *per crucem ad lucem* is verified in the life of every foundation. With historical candor the shadows are revealed as well as the lights. Of Abbot Alexius it is said: "Much harder on him was the steadily increasing crescendo of criticism directed against himself personally, his projects and his activities. It had begun immediately in 1875 after his indecisive election as abbot, and persisted among a hard core in the community for fourteen years . . . As Abbot Alexius reported to Rome, a split in his community had formed between those monks stationed in the parishes and those at home in the monastery."

An excellent book that should be in every library. Good for refectory reading too.—W. Herbst, S.D. S., Jordan Seminary, Menominee, Mich.

A Dictionary Of Mary

by Donald Attwater

Kenedy, New York, 1956, pp. 312, $6.50

AN English convert, Mr. Attwater is well known for his writings on the Eastern Churches, more recently for co-editing Butler's *Lives of the Saints.*

This present work contains more than 600 entries in alphabetical order, ranging from a few lines to articles over 1,500 words in length: theological and doctrinal, historical, liturgical, prayers and devotions, hymnody, feasts, shrines and pilgrimages, visions and revelations, Marian titles, art and images. Some 240 of the entries refer to shrines and sanctuaries.

But a random check on a few essential items discloses occasional weaknesses. The article on Redemption, for instance, is both confused and confusing. It starts out with the theory held by a very small minority, presenting it as uncontroverted—whereas a dictionary should be objective and accurately reflect the state of the question. With the third paragraph, the thing straightens itself out, but then again after that, one can hardly tell what side Attwater is taking—probably the mi-

nority again, without identifying it as such.

On the Priesthood: "The more the faithful Christian is identified with the will of Him who is both High Priest and Victim, the more he shares . . . in the common analogous priesthood." This is nonsense, of course. The priesthood of the laity does not depend on personal holiness but on some other participation rooted in baptism.

Finally, the book is too expensive. Harcourt, Brace just got out Dom Verner Moore's *The Life of Man with God,* 402 pp. at $3.95. Why should we pay $2.55 for 90 pages less, even though the pages may be a fraction of an inch longer? — S.T.L., Allegheny, Pa.

The Nun's Story

by Kathryn Hulme

Little, Brown & Co., Boston, 1956, pp. 339, $4.00

WELL over 100,000 copies of this book have so far been sold. People will undoubtedly ask your opinion of it and you will be safe in giving it an unqualified endorsement. The book can only edify. In fact, it might even serve as light spiritual reading. It is the story of an ex-nun, but an ex-nun with a difference. This was a noble minded girl who decided, after 17 years, that she was not noble enough to qualify for continued membership in her community. The story begins with her entering the postulancy and ends with her walking out dispensed from her vows. Points of conflict are handled sympathetically and in every instance one can understand the attitude of the superiors.

Disturbing the impression of verisimilitude, however (it is a fictionalized account), are the presentation of an active order as observing perpetual silence, the use of a discipline with metal hooks tipping the thongs, and a complete lack of humor. There is not a smile from cover to cover.

It is a little surprising to note that a Catholic nursing sister "will bring quickly a priest or pastor or rabbi of the faith of the moribund" (p. 68). The vulgarity on p. 80 will embarrass the unwary refectory reader. It is also interesting to note (p. 191) that Fr. Vermeuhlen "conducts" his Mass. And on p. 317 we run into the ubiquitous "whom"—" . . . Mother General, whom she knew was praying and hoping for a miracle." No doubt these trifles will be picked up in future editions.—R.G.

The Christian Philosophy Of St. Thomas Aquinas

by Etienne Gilson,

Tr. by L. K. Shook, C.S.B. With a Catalogue of St. Thomas' Works by I. T. Eschmann, O.P.

Random House, New York, 1956, 502 pp., $7.50

THE priest of 30 years ago who wanted to review his philosophy had few English books to help him. Today, there are dozens of books and monographs. Gilson's books, written in English or translated from the French, are the best survey of what St. Thomas Aquinas was trying to say as a Christian philosopher.

Gilson has a world-wide repu-

tation as an expert in medieval philosophy. In 1955, his excellent *History of Christian Philosophy in the Middle Ages* was published in English in a format identical with that of the book reviewed here, which is Father L. K. Shook's talented translation of Gilson's reworking of the thought of St. Thomas, *Le Thomisme*. Both books are classics in the field.

The history of *Le Thomisme* is interesting. It first appeared in the early Twenties, and an English version by Edward Bullough appeared in 1924. The fifth edition in 1948 was a complete revision and included, among other important changes, Gilson's mature analysis of the "existentiality" of the Thomistic philosophy. It is this new work which Father Shook translates. The older version of Bullough is obsolete.

The 62 pages of notes and indices show that Gilson has made good use of the rich bibliography of Thomism since 1920. He is a tremendous scholar, but he does not permit his scholarship to interfere with his basic independence and originality. Father Eschmann's 58-page catalogue of 98 works of St. Thomas, with bibliographical notes and list of English translations, is a welcome addition to the book.

Gilson appreciates better than most medieval scholars the kind of distinction St. Thomas made between philosophy and theology, faith and reason. His purpose here is not to present the great Dominican's thought as a detached philosophy (as some have done) but as *a Christian* philosophy. St. Thomas thought of himself as primarily a theologian, and Gilson thinks that any account of Thomistic philosophy will have to realize that if it is to present St. Thomas as he really was. Gilson defined Christian philosophy (in his 1932 Gifford Lectures, *The Spirit of Medieval Philosophy* — another masterpiece of its time) as "every philosophy which, although keeping the two orders formally distinct, nevertheless considers the Christian revelation as an indispensable auxiliary to reason." There has been some exciting controversy about Gilson's view of these matters, but that takes nothing from the value of this book.

There are three parts to the book, centered around the three focal points of God, Nature, Morality. The chief interest, of course, is God—and St. Thomas' consuming passion to explain God and His relation to the universe is reflected in Gilson's own efforts here and elsewhere. Thomas' philosophy is outstanding for its order and consistency. That, too, is reflected here.

The priest who wants to review his seminary philosophy course now has this admirable work of Gilson to make the review a profit and a pleasure. It will deepen the priest's insight into theology, too. —Rev. John P. Kleinz, Ph.D., Pontifical College Josephinum, Worthington, Ohio.

The Gospel According To St. Mark

With an introduction and commentary by C. C. Martindale, S.J.

Newman, Westminster, Md., 1956, pp. 177, $3.00

THIS volume inaugurates a new series of biblical aids for use

in schools and by study groups. The series contemplates other volumes on the remaining Gospels and Acts. The Scripture text fills about one-third of each page, the rest of the page being devoted to commentary of a verse-by-verse type. The introduction (some 16 pages) tells enough about the Gospel and its author to develop interest and understanding. Neither the introduction nor the commentary can afford to be technical in view of the destined audience; and yet the explanations are carried back to the Greek original, some of whose words are cited in Greek characters.

Father Martindale needs no introduction, and certainly no commendation. He has long since proved his knowledge of the Scriptures and his ability to put this knowledge on paper. His easy, even familiar style makes difficulties appear simple and their explanations almost obvious. He is, of course, always clear. These qualities do much to add interest to the commentary, and commentaries are often dry and forbidding. The value of his work, need it be said, goes far beyond its literary attractiveness. It can be asserted for brevity that students will gain much more from it than mere preparation for examinations.

The English version employed is called the "Douay," by which is meant, obviously, Challoner's revision of the Rheims New Testament. This is a limitation of the volume's importance. We should not expect that English editors make use of the Confraternity Version. Yet we are made to wonder why the version of Msgr. Knox is passed over in silence, and why the Westminster is mentioned only for its footnotes. Something better than Challoner's should be offered especially to students for whom that venerable text is fast vanishing.—W. L. N.

Currente Calamo

Continued from page 1007

But he had it ripped out after two weeks trial. "Too many sick calls and emergencies coming in every hour of the day and night," as he explained to his friends.

* * *

A clipping forwarded by a reader illustrates Cardinal Newman's sense of humor with a little story. Having gravely dissatisfied the Superior of a celebrated Irish convent by his address, as requested, to the school, he was taken into the parlor and given a glass of raspberry vinegar: "Sweet acid," Newman remarked later, "like a nun's anger."

* * *

And a friend found this in the Houston Chronicle of October 9th:

As I sat musing
Alone and melancholy,
And without a friend,
There came a voice
Out of the gloom,
Saying: "Cheer up;
Things might be worse."
So I cheered up,
And, sure enough,
Things got worse.

Correspondence

Outdoor Crib This Christmas?

DURING the summer of 1956 two ladies of this area undertook the production of the background and figures for an all-weather outdoor Nativity set. They completed a background painting of the interior of the stable measuring 30 x 60 and 13 cutout standing figures measuring from 7 to 18 inches. Cutout figures and background are made of tempered masonite. Bases of the figures are ready to be screwed to the floor. All the painting is in rich, bright colors and sealed with two coats of clear shellac to make them waterproof. This Nativity set was the talk of the community and I believe these ladies have something worthwhile. I would like to get them some publicity for possible future orders. Pastors interested in setting up an outdoor Nativity set this Christmas are invited to make inquiry.

Yours sincerely,
Valerian Berger, O.S.B.

Sacred Heart Church
Atchison, Kansas

Ten High Masses On Christmas!

IT is a great pleasure to renew my subscription. I have been a subscriber all through my years as a priest and even back to my seminary days. When I subscribed at the instigation of a classmate and also because of the reduced seminarian rate, many others including the professors never thought the magazine would amount to anything. I have never regretted the price for the magazine and I still look forward to each copy. The Currente Calamo section I read right away when I open the envelope because there are very interesting items contained there.

The last issue had a very humorous and thought-stimulating section about the Sunday High Mass dying a slow death like the old Sunday Vespers of years back. Yes, I will admit the people do avoid the Sunday High Mass and prefer to satisfy their obligation with a Low Mass. At a parish where I was stationed we had three High Masses each Sunday, sort of squeezed in at 8, 10, and 11:15. The other 5 Masses were Low Masses and the people dodged those three High Masses to some extent. We had the organist trained (former seminarian) to sing plainchant by himself so Glorias and Credos came forth very much "allegro." We never used the sedilia because it was sung in almost the same length of time it took for the priest to recite it.

The parish choir sang for the 10 o'clock High Mass. I will admit our choir was above average and they sang quite well, but remarks were passed every now and then about too much and too long singing at the 10 o'clock High Mass. They wanted everything like the other short High Masses. Some of the older priests talk of the old Sunday High Mass of the good old days when it started at 10 o'clock and finished with the singing of the Angelus because the High Mass

never finished before noon. If it did the Pastor usually came out and gave another sermon!

Christmas Schedule

In my time I can vividly remember the organist getting a bit perturbed about Christmas Day. Since the priest is allowed to have three Masses on that day, the pastor thought it would be fine for all of us to have three High Masses each. The Pastor took the Midnight Mass and he was finished for the day. The other assistant, our regular Sunday assistant, and myself each had three High Masses. That means High Masses began at 6 a. m. and continued all morning till noon almost one after the other. There was no dodging that day. I am sure you are wondering! Do you mean to say your organist had to play for all of them? O yes, he was expected to. However, after playing for Midnight Mass he did not feel like getting up for the 6 o'clock Mass. He usually hired some substitute for the first 5 and he played the last 3 or 4 himself. It sounds incredible but it happened for my five years.

Some of the remarks of the people in regard to those Christmas Masses were general remarks about all that Latin which sounded like a Requiem Mass (plainchant Masses with Gloria and Credo sung by one person). On Christmas they expected hymns and Christmas carols instead of all that gloomy Latin.

These are some thoughts that ran through my mind when I read your High-Mass problem and I think we can add that to some of the Liturgical reforms we are all looking forward to. I follow all the articles on the vernacular with great interest but they are all written from the clergyman's point of view. I would like to hear the pews talk back and hear some person who attends Mass in the congregation say something about how much spiritual benefit is obtained from present congregational participation in the Liturgy. All of those drastic changes in the Restored Holy Week of last year were just a small step forward but did not go far enough in making the Mass "my and your sacrifice."

Sincerely,

A Wisconsin priest who always reads THE PRIEST which is edited by priests for priests.

The Perfect Sermon Manual

HURRY UP and have someone translate "La Palabre de Christo," mentioned in the October PRIEST (pp. 812, 814, 878-880). This should be the sermon book to replace all sermon books.

Sincerely,
C. E. Paulonis
Westhampton Beach
New York

To Help Make Converts

I HAD a visit in Rome this summer with Father Francis X. Legrand, who has established an office there to stimulate the convert apostolate throughout the world. A missionary of long experience, Father Legrand, with the encouragement of the ecclesiastical authorities, has established a magazine, *Christ to the World*, which features developments in

convert making throughout the world. It aims at enriching the efforts of pastors in reclaiming fallen-aways and in winning converts, by sharing with them techniques and procedures which have proven fruitful in other lands.

Father Legrand has collaborators in many countries, and the magazine offers priests a unique opportunity of keeping *au courant* with the significant developments in this most important phase of the pastoral ministry.

Christ to the World is a quarterly, and the subscription to this 150-page magazine is but $2 a year and should be sent directly to Rev. Francis X. Legrand, Lungotevere dei Valltai, 1, Rome, Italy. I recommend the magazine most highly to every priest interested in increasing the fruitfulness of his convert apostolate.

Devotedly in Christ,
John A. O'Brien
University of Notre Dame

Don't Throw It Away!

FOR the past two years, the Marian Press Center has been gathering Catholic literature from all available sources and mailing more than 200 packages of these magazines and pamphlets to missions, hospitals, and other points throughout the world. Wherever there is a need for Catholic literature, we hope to be able to fill that need, and it has been our privilege to do this, once each month.

Recently, in their letters of thanks, some priests and other religious have asked if we might include copies of THE PRIEST. We have been able to get only a limited number from time to time, and it has been suggested by several priests that we write to you directly and ask for more.

Might it be practical, if you were to insert a mention of this in an early issue, and request that the priests send their copy of your magazine to us when they have finished with each issue? Possibly, your office might have back copies that could be made available to us for this purpose, and we would greatly appreciate any number that you can provide. In these, and any other ways that we might obtain many copies of THE PRIEST, we would be fulfilling a request from these missionaries and providing more information and truth with which to fight the anti-Catholic propaganda that infests so many lands.

If we can get the magazines, we will see that they reach such far away points as India, South Africa, the Philippines. Ours is a group of 25 or 30 folks, meeting once a month to assemble and mail all the Catholic magazines and pamphlets we are able to acquire.

Thank you, and we shall be grateful for all the help you can offer.

Most sincerely,
Eileen M. Doherty
for Marian Press Center
2604 N. Sawyer Avenue
Chicago 47, Illinois

Rome Has Spoken About Latin

I WAS very surprised to read in the Correspondence section of THE PRIEST an item entitled "Vernacular vs. Latin." In my opinion it seems that a great deal of thought

should be given to this controversy, thought guided by the truths of history, by reason, and by the highest authorities.

Here are the words of Pius XI: "Since then it is a matter of importance, less perhaps for humane and civic culture than for the functions and service of Religion and of the Catholic Church, it is our wish . . . that complete mastery of the Latin language be advanced and encouraged among the clergy, so that the praise of more perfect Latinity, a more perfect Latin expression, which in former times was conspicuous among the clergy, may not entirely perish, but rather, as it should, happily increase." (Motu proprio *Latinarum litterarum,* AAS, vol. 14, pp. 417ss)

But of the highest importance are the words of our happily reigning Pontiff, Pius XII: "O grief, the Latin language, the glory of priests, now has more sluggish and ever fewer supporters. Who will worthily extoll this imperial idiom . . . which is for the Catholic Church a bond of great price? Let there be no priest who does not know it, who does not know how to read and speak it easily and readily! For the Latin language . . . is a treasure of incomparable excellence; and because of this, any minister of the sacred rites who does not know it must be adjudged as laboring in lamentable squalor of mind." (Ad doc. ex Ord. FF. Carmelit. Discalc., AAS, vol. 18, p. 737)

Since we cannot answer here all the statements of the objector, let us choose just a few for further consideration:

"A moment's thought will convince anyone that the Latin language does not express the true meaning of the Christian religion as well as Italian or any other European vernacular." Therefore, until the advent of modern languages in Europe — from the 9th to the 13th century or, to be more exact, until the first theological works in the vernacular, i.e. until the 19th century — the true sense of the Christian religion was not so well expressed because it was written in Latin. Logical consequences: 1) The Holy Latin Fathers, among them the sublime Augustine, the fluent Ambrose, the forceful Jerome, the zealous Gregory, the ardent Leo the Great, saints or ecclesiastical writers who flourished before the most loveable Bernard, a plentiful stream of theological ideas which occupy 217 volumes of the Migne edition, must be said to have failed in their efforts to express the true sense of Christian teaching, being less successful than the vernacular writers of English or German for example.

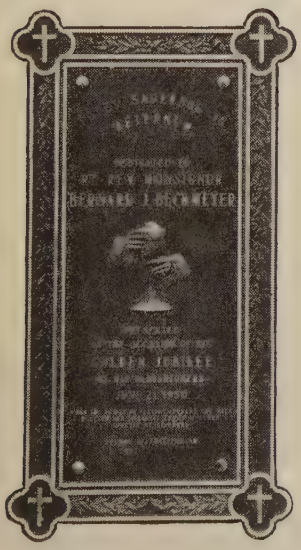
Doctors of the Church

2) The Doctors of the Holy Church, among them St. Thomas Aquinas, the Master of all Catholic Schools, the seraphic Bonaventure, the scientific Albert the Great, the learned Bellarmine, the prudent Alphonsus, to name some of the greatest, were not able to express to others the true sense of the Christian religion because they wrote in Latin.

3) How can the writer of the anti-Latin letter explain that the Church, in the infallible definitions of the Oecumenical Councils from the Lateran to the Vatican, and in the ex-cathedral pronouncements of the Roman Pon-

tiffs, continuously use the Latin language, precisely so that the meaning of the Christian Religion "may, in the best way possible, be clearly, perennially, and definitively expressed"?

4) How account for the Latin always used in Scholastic Philosophy and Sacred Theology? Men like Scotus, Cajetan, Suarez, Vazquez, Franzelin and Billot, did they not attain the finest perfection in their writings because they wrote in Latin? Notice that many words coined by the Scholastics in the course of the centuries have been taken up by the Councils in their infallible definitions and decrees. Let us read again the encyclical "Humani generis": "Those appellations which, by common consent, have been composed by Catholic doctors . . . lean upon principles and notions derived from a true knowledge of created things, in which truth, divinely revealed, shines forth like a star, through the Church. Wherefore, to neglect, or to reject or to deprive of their worth these appellations, which for an accurate explanation of the faith have been conceived, expressed and perfected through the labor of men of no ordinary learning and sanctity, under the ever-vigilant care of the sacred Magisterium, working not without the light of the Holy Spirit, is not only the highest kind of imprudence, but in doing so dogma itself becomes like a reed shaken by the wind." (AAS, vol. 17, pp. 566s) Pius XII was writing that in Latin and about the Latin terminology by which the Scholastics so precisely expressed their ideas. Nothing is



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mentioned about the better aptitude of the vernacular languages as media of expression.

The Church and the Classics

Another proposition of the anonymous writer: "The Latin pagan classics, highly materialist, with their overpowering prestige, distort Latin, for at least Christian purpose, and always will. Classical Latin and Greek, too, had the further disadvantage of being precise and formal." Let us examine the attitude of the Church's tradition towards the pagan Latin classics. The early Fathers of the Church recognized in the Classics great possibilities for the glory of God. The best Apologists and Doctors, both Greek and Latin, have been formed in the closest imitation of the pagan classics, and in that way they succeeded in acquiring a style which can not easily be surpassed by our best modern vernacular writers. Where may we find the modern Basil, Nazianzen, Chrysostom, Tertullian, Ambrose . . . ? St. Augustine was a teacher of rhetoric and very fond of Virgilian poetry. Is our anonymous writer ignorant of the homily wherein St. Basil exhorts the Christians of his time to the reading of the pagan authors? "Use the poets, the orators, and all those men from whom some utility for the future and some good for the edification of the soul can be derived. I think we must try to imitate the virtues, deeds and words of those good men they have presented to us." Does it not seem rather incongruous to affirm that the exactness and the richness of the forms in classical Latin is a disadvantage?

On the contrary, here are the words of Pius XII: "Who will worthily sing the praise of this imperial language, called *Basilike glossa* by the Greeks, a language which does not simply enunciate truths but rather sculptures them, a language which shines forth in edicts and sentences with a special gravity." (AAS, anno 1951, p. 737) To mention nothing of the Classic Latin of Pope Leo XIII — himself a Latin poet, possessed of a style noted for its precision and fluency — the Pontiff Pius XI said: "This knowledge of Latin must not be confined merely to precepts and art, but must also be applied in the practice of writing it ornately and elegantly." (AAS, anno 1924, p. 417) The use of good Latin will therefore not be a "further disadvantage" for the Church nor for the Clergy, but for those modern errors which result from the inexactitude of terms and in the unbridled liberty of impoverished ideology.

Solid Instruction Required

"When priests, reciting the official prayers, feel that they are merely killing time in performing a boring task, then I respectfully suggest to the authorities of the Church that the time has come for a change." Here at least I find a proposition of the anti-Latin writer to which I also consent. Certainly if there are found priests to whom the liturgical books which must be recited every day, appear to be a "boring task" because they are written in Latin and not in the vernacular, I suggest, too, out of reverence not only to hierarchical authorities but also to the Sacred Books and the exalted voca-

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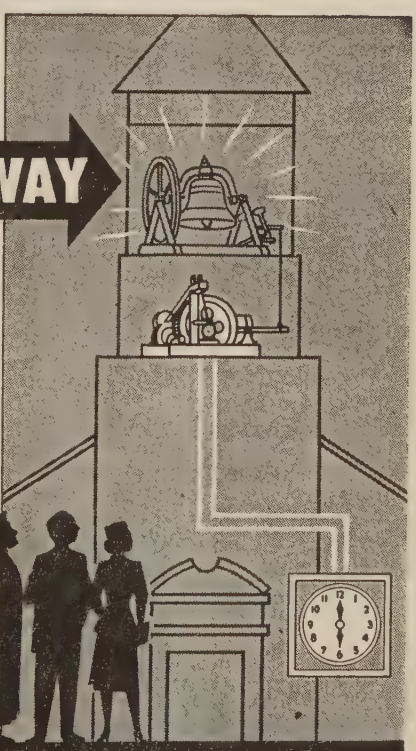

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tion of those priests, that the time has come for a change, *not* in the liturgical universal tongue, a treasure of incomparable excellence, as Pius XII calls it, but in the way of hearing and executing the directions and orders of the ecclesiastical authorities about Latin. Does the anti-Latin writer remember that in the Minor Seminary "students must learn accurately and with special care Latin and vernacular languages"? (Canon Law, c. 1364, 20), which means that the same effort should be given both to Latin and the vernacular. And the Superiors, for all their tasks and responsibilities towards the Church, must always take care that "all students must be solidly founded in the Latin language and no one must be sent to philosophy unless he has proven himself to possess a sufficient aptitude in speaking Latin by which he may be able to understand fully the lectures of the professors and to take part in the scholastic circles." (1 National Council of the Philippines, 1953, Sch. decr. n. 621)

If the superiors and the seminarians have performed their grave obligations towards Latin, there will be fortunately no room for more priests who "when reciting the official prayers feel that they are merely killing time in performing a boring task" — which on no account should be a boring one, but one to be said *digne, attente, ac devote!* It is, indeed, a fact that the tremendous and unjustifiable neglect in learning Latin, as opposed to all the serious prescrip-

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tions of Holy Church, "is one reason," wrote the anti-Latin writer, "why the spiritual life of priests today is so poverty-stricken." That statement concords again with the pronouncement of our present Holy Father quoted above: "The Latin language is a treasure of incomparable excellence; wherefore any minister of the sacred rites who does not know it must be thought of as laboring in lamentable squalor of mind." (AAS, 1951, p. 737)

The German Bishops

That we may again perceive the real attitude of the Church, allow me to conclude this letter with the words of the Sacred Congregation of Studies and Seminaries to the Bishops of Germany: "The study of the Latin idiom, which in the West is the companion and minister of the Catholic religion, must be revivified with the hope of attaining its old glory. For we regret very much that a great number of priests and clerics, not sufficiently acquainted with this language and having neglected the works by which the dogmas of faith are solidly and clearly proposed and strenuously and invincibly defended from the onslaught of adversaries, have founded a doctrine for themselves from books and magazines written in the vernacular tongue from which very often there is absent that perspicuity of utterance, an accurate method of discussion and the faithful interpretation of dogmas. No one can diagnose and refute the proposi-

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tions and fallacies of adversaries unless he may retain the sense of the dogmas of faith and the formulae by which they are expressed and, moreover, unless he understands the language which the Church speaks to her sons." (Enchir. Cleric, n. 1125)

These are the words of Rome and there seems little left to say, except it be to express the wish that all would pay careful attention to the praises and directives of the Church about Latin.

Fernando Mateos, S.J.
San Jose Seminary
Manila, P. I.

From A Chinese Layman

WHILE reading "The Vernacular in the Liturgy" in your very interesting magazine THE PRIEST of August, I was rather piqued by the writer's idea that many of the faithful of the Infant Church died martyrs because they understood every word of the sacred functions. I can assure him that many of those faithful who died martyrs and are suffering terrible persecutions now in China do not know a word of Latin. Except priests and some nuns (those of a native congregation do not know Latin) who know Latin many of the Chinese do not even know a foreign language. So the inspiration for their martyrdom must have come from somewhere else.

And whilst I am about it I'd like to relate an interesting fact. I was at Mass this morning and I was at a place not more than ten or twelve feet from the officiating priest. I can assure you, however, I did not understand a word of

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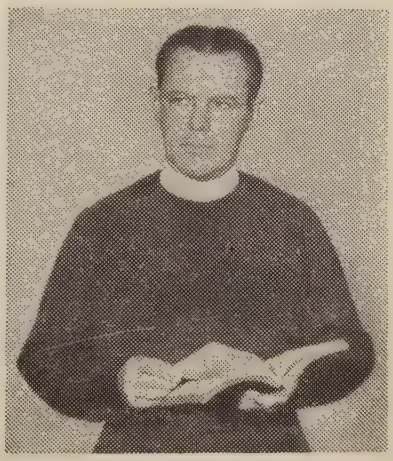

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what he said. He might have been using Greek for all I know, though of course it was Latin. But I was able to follow Mass perfectly for, though I could not hear, I could watch his movements. I know the different parts of the Mass very well. In any case for a church that seats 2,000 at least it would have been impossible for those at the back to hear the language of the priest no matter how loudly and clearly he said the Mass.

So I conclude it is rather futile to advocate the vernacular for the Mass. I say this simply because I am really ignorant of the system of the Americans. Maybe they have loud-speakers installed at the altar so all the faithful in the church can hear the priest while saying Mass. But this is not so in any place this part of the world. We follow Mass with our eyes, our mind, and heart, and will. Not so much with our ears.

But I can assure you that during my more than twenty years of experience I don't feel I have lost any of the fervour as one who might have known Latin. I could follow the complete liturgy of the Holy Week services in both the English and Chinese languages with the greatest ease and fervour, in perfect union with the mind of the Church and all the faithful throughout the world. I find no difficulty at all. As for the daily Mass, usually I follow with the English Missal. And if sometime I am unable to have my beloved Missal, I just follow with heart and mind. But whatever it is, the very Mass itself never fails to inspire me with fervour and devotion regardless of the language the priest uses.

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I find that many of the very poor and uneducated Catholics are very often the most fervent at Mass. They certainly do not know Latin. They do not know even their own language. By this I conclude that it isn't the knowledge of the language that is important in the appreciation of the Mass, the liturgy. It is a real understanding of what the Mass is and its value that makes one appreciate it and want to partake in it. And for that true understanding I suppose one needs a sound spiritual life which can break through all barriers — not only the language one.

Nationally Diverse Congregations

Maybe it is easy and simple for America to have the Mass and liturgy to be in the vernacular language for I presume priests and faithful speak the same American language there. Here, however, in this mission colony of ours, we have priests of many nationalities and also faithful of as many nationalities. So what vernacular is it to be? Is it going to be Chinese, English, Indian and many local dialects yet? And will the priest be able to read the Missal wherever he happens to be, among a Chinese congregation, or an English one? However, I have no doubt, these difficulties will be resolved in no time as soon as the Holy Father should decree that the vernacular must be used for the liturgy of the Church.

But as far as I can see Holy Mother Church does not have this in mind. And though I am but a layman who understands little of Latin, yet it inspires me with love and loyalty and devotion towards the religion that uses it as a common language for her officiating members. I'll relate one small incident I witnessed that gave me boundless joy and enthusiasm for the Latin of the Church:

Two priests met. One was Chinese and knew French perfectly well. The other was German and knew English perfectly. There was not a common language between them through which they could make each understand the other. Finally it dawned upon them that they might use Latin and they did. It might have been a little bit haltingly and with difficulty. But they CONVERSED.

Then, too, I don't know about the people of the West. But for us Orientals and people of the mission lands, we look upon the priest's knowledge of Latin with great veneration and certainly added respect is given the priest for that very simple fact. Personally, I feel a priest without the knowledge of Latin is nearly like his being without a Roman collar and cassock. Both are uninspiring things to me. This is very stupid I suppose. But there is a still more stupid one yet. I feel that if a priest has not the stamina enough to overcome the difficulty of mastering the language of Latin, how will he later overcome all the difficulties of his priestly life?

M. Chen
Kowloon
Hong Kong

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Correspondence

pletely your monthly THE PRIEST. I think you do wonderful work for your fellow-priests, however I doubt if you do it all right for for me. In a country like this — especially when you are assigned in the rural areas — it gives you too much of perfection. Let me say your advertisements make me unhappy because even the most necessary things often are lacking here, and your advertisements give me a longing not only for necessary things but also for things relatively not a first necessity. "Diocesan campaign goal exceeded by $490,000," while in my eyes the amount of only $4,000 is a quite impossible goal. Still I need it very badly, to finish our small church under reconstruction (our church complete will cost about $10,000, while I see mentioned so many million-dollar projects in the States).

I know — but I hardly can understand it — that charity and donations are quite regulated. I once sent a letter to a Catholic weekly for a little help while I almost was in despair, to receive a short answer, stating that "We are not allowed to accept any request for financial help or to publish it." That sometimes may hurt. However in your monthly I see sometimes announcements made. Not that I'm g o i n g to try you out. I think we can manage it ourselves — however with great difficulty we will be able to make every year $2,000, so in five years we may be able to finish our small church.

There is another thing and that is the purpose of this letter. People here are fond of music. The independent church here (a

kind of a national church founded by Aglipay during the rebellion against the Spanish regime) attracts many people for baptisms, marriages, and so on, having an organ and orchestra playing. We will not be able to compete with them, *unless* — don't you think that in this time when so many churches are installing new organs, electric organs, Hammond organs, etc. — a small pipe organ will be in disuse? Oh, please try to find that out for me. And in case you can find one, maybe somewhere on a ceiling or I do not know where, please inform me so that I may write a letter to the person concerned asking him the favor to send it to me. I know that it will be one of the things the most necessary in this town to bring the people to our church. I cannot afford to buy one. The only thing I can do is to ask a favor. We are not a mission field. We may not expect the help of the propagation of the faith but therefore maybe our parishes are deemed to have lack of everything unless — oh, please try it for the small folk of Lupao, Nueva Ecija.

John Boere, M.S.C.
R. C. Rectory
Lupao, N. E.
Philippines

'Let Everyone Sing!'

Rummaging through some past issues of THE PRIEST, I came across an item which I would like to endorse whole-heartedly. It

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Correspondence

concerned the singing of priests at funeral Masses. Last year I also attended the funeral Mass of a monsignor and found that although the church was filled with priests — literally — the singing was done by a schola upstairs. What was worse, so few priests were paying attention to the Mass that there was constant confusion in rising and kneeling all through the Mass. The thought then came to me: How little we priests are willing to drink the same medicine we hand to our parishioners. Not only were the priests not singing, but they were not even following the Mass! . . .

Sincerely,
Cincinnati Franciscan

Protests 'My Dear Brethren'

RECENTLY I have been receiving from a friend regular copies of THE PRIEST. In general I find it interesting and informative.

The September number however contains an article which I found nauseating and which I consider likely to scandalize both clergy and laity. I refer to the article entitled "My Dear Brethren."

Its treatment of a most responsible priestly duty is flippant and irreverent. I regretted the time spent reading such puerilities and wondered how you could consider the article fit for your clerical readers.

I trust you have no lay readers.

Fraternally yours,
P. Collins

Holyhead
Great Britain

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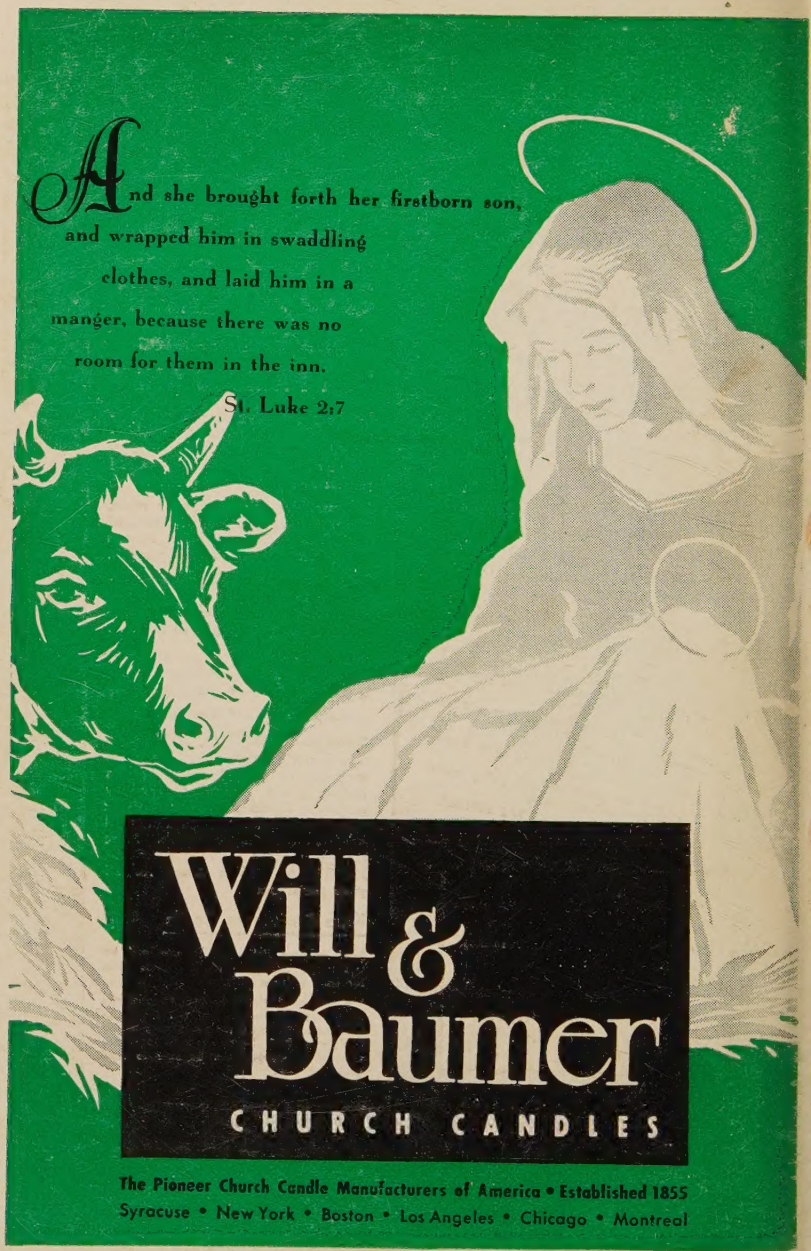
And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
St. Luke 2:7
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